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AND

GURUKULA SAMACHAR.

Edited by Professor RAMA DEVA, B. A., M. R. A. S.

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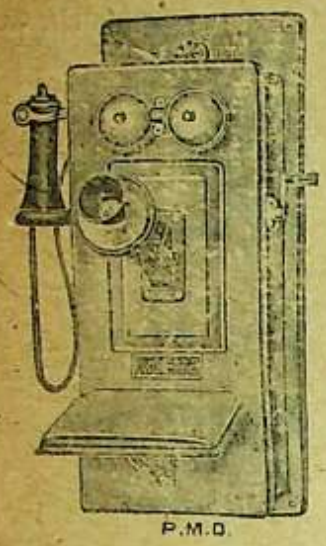

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THE
Vedic Magazine

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०)

Of all gifts that of the Divine "knowledge is the highest and the noblest."—*Manu.*

VOL. XIV No. 5	MARGSHIRSH 1977, NOVEMBER 1920	WHOLE No. 156. NEW SERIES. No. 5.

THE HEART OF MAN.

BY MEREDITH STARR.

There is a beacon in the human heart.
By which the sun grows pale; a power transcending.
Time and space and death; a love unending;
A wisdom which no language can impart.

The human heart, it is a wondrous thing,
A treasure trove, a paradise indeed,
Wherein the sail from earthly trammels freed.
May joy in beauty past imagining.

It is the temple of the living God;
Therein the Self Immortal doth reside,
Veiled from our vision for a period,
Till the last veil is rent that Him doth hide.

Then will illusion end; and we shall be,
One with that Self to all eternity.

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IMPORTANCE OF SWAMI DAYANAND IN INDIAN HISTORY.

THAKUR CHHEDI LAL, M. A., (OXON) BAR-AT-LAW.

It is not only difficult but also impossible to isolate religion from society. Society after all is composed of individuals on whom religion is bound to exercise some influence. Its cumulative effect must be discernible in society as a whole in some shape or the other. It is because of this principle that society enjoys more or less degrees of civilisation in accordance with the religious beliefs of its members. Religious belief in a society is one of the limbs of the social body-politic and the body must feel the effects of the action of its limbs. If one of the limbs in a body is vigorous the rest of the body must enjoy its good consequences and *vice versa*. If evils creep in the religious beliefs of a society its evil effects must surely be felt by it. As a matter of fact the standard of morality prevailing in a society is the best test of fitness or unfitness of religious beliefs adopted by that society. This point can well be established by the history of all religious movements in the world. A religious reformer has appeared only when the moral tone of a society has been greatly lowered and his advent has always raised the standard of morality at least by some degrees. In order to bring out this point clearly the history of Christianity and Islam may be very briefly discussed.

When Christ preached his doctrine the evils of paganism were at its height. Whatever good points this religion possessed had by now passed away. The society had become intensely superstitious and because of lack of moral guidance the people were groping in the dark. Some reformer was badly needed who would convince them of their existing evils and lead them to a better life. It was at this psychological moment that the doctrines of Christianity were preached. It is no doubt true that many upholders of the old regime dreaded the reformer because he aimed a deadly blow at their powers and privileges. To crush it, therefore, they inaugurated an era of cruel persecutions but all was of no avail and because of its superiority Christianity went on spreading till it dominated all over Europe. The change in religious beliefs at once told on the society. Many social evils began to disappear and up till the tenth century we find the social and moral condition of Europe getting more and more improved than it was before. But in accordance with cyclic order evils and superstition began to creep in the new religion as well. This impurification went on for four hundred years till at the beginning of the 15th century we find Europe at the zenith of its moral degradation. Ceremonials have taken the place of religious principles. Immorality was rife among the clergies who were supposed to lead a pure life. The ignorance and superstition of the people was exploited upon by the clever people and the head of their religion, the Vice-regent of Christ was leading a life which would have shocked even a satan. The corruption in religion made itself felt in society by lowering its morality. Europe was once more being enveloped in moral darkness. As the people were morally bad, politically their condition was still worse. The rulers treated them no better than worms. Their rights were trampled and absolutism reigned supreme. The church which received full support from the temporal power in return inculcated the doctrine of the divine rights of kings and political liberty was a thing unknown in Europe. At this moment also a need for a reformer was felt by many, and soon we see Luther, Knox, Calvin and Zwingley vehemently condemning the existing regime irrespective of their incurring the deep displeasure of powers both temporal and spiritual who were adversely affected by their criticism. A vigorous attempt is made to

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suppress the reformers. Untold enormities are committed on them in the name of religion but all to no purpose. The more they were oppressed the stronger they became. Persecution by temporal powers bred in them a spirit of deep resentment against that power which ultimately culminated in the desire of the people to curtail the powers of their rulers. A new moral tone was given to the society which contributed immensely towards the character-building of individuals. Among the people adopting the reformed doctrines a higher standard of morality prevailed. It is because of this new belief that tiny Holland was able to defeat mammoth Spain and thereby claim her independence. It is because of her adherence to this faith that England claimed more and more political rights from her kings till in order to vindicate her people's right permanently against the king's interference she chopped off her king's head. It is because of this new spirit that the Americans could not any more tolerate the English interference and threw off their yoke. In short all the political advancement made in Europe during the modern times may be directly or indirectly traced to the Reformation movement. This version gains in strength when we note that those countries which did not adopt the reformed religion as for example Spain, in spite of their being of great importance at that time, every day sank into insignificance and all their past glory has become only a matter of history. Thus the study of development of Christianity confirms the statement that religion is bound to exercise paramount influence in other spheres of life.

The same principle could be further illustrated from the history of Islam. It is a matter of common knowledge that before Mohammad promulgated his beliefs, moral and material degradation of Arabia was complete. Though the Arabs were a great people yet there was a lull in their political life owing to existing social and religious evils. Mohamed tried to reform these and while doing so he infused such an enthusiasm among his followers as pervaded them for many centuries to come. With the advent of the reform a great cohesion came among the people and hordes of Islam are seen marching to various parts of the globe and unfurling the banner of Islam whereever they go. Their enthusiasm swept away all opposition and Islam dominated in Spain, in Africa and in India. No one was able to stop their progress. Till the end of the 15th century the power of Islam was at its zenith. But gradually many evil practices as usual crept into this religion also and many of the important commandments of Mohamed began to be ignored. Soon the social evils set in and the period of depression for Islam commences. We find the Mohammedans every where being defeated. Their progress was not only at a standstill but also deteriorating. 18th and 19th centuries are the darkest periods of Islamic history. But again there is a protest made against the existing system and we find in the doctrines of Sufis and Babis an attempt to revive the old glories of Islam. The Sufis and Babis again infuse a new spirit among the Mohammedans and a serious effort is made by them to improve the condition both social and political. The result of this attempt is the revolution in Persia, Turkey and agitation for independence in Egypt. It goes without saying that if Persia and Turkey, specially the former, would not have been hampered by the Europeans who made their work well-nigh impossible, the world would have seen regenerated Persia and Turkey. Now the study of Islam also leads us to the same conclusion that religious reforms are sure to lead to the regeneration of the people socially and politically,

Now having discussed that religious movements can not be isolated from social and political advancement, it has to be seen as to what the effect of Swami Dayanand's religious reform was on the social and political development of India. In the latter part of the 19th century corruption in the Hindu religion has justified the strongest invectives of its bitterest opponents. Heads of religious houses were not only immoral but also covetous and ignorant. They had amassed huge wealth which they spent for their own

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pleasure. The " Ashrams " which had once been centres of piety and consolation to the suffering were now the chief abode of licentiousness and debauchery. The Hindu social customs which had, in by-gone ages, served their many purposes were now rotten to the core and hindered them at every step. Child-marriage and old-age marriage were swelling already a large number of child widows whose lot was most unenviable. So much social tyranny was practised on these poor creatures that most of them gladly preferred the shameless life of a public prostitute to that of slow torture and sure death. The increase in the number of prostitutes was also encouraged by the religious importance given to them during the festivals by requisitioning their services in the temples and 'Maths'.

The ignorance of the mass due to their religious beliefs which has degenerated into superstition was proverbial. The Brahmans and other religious imposters instead of educating the masses exploited upon their folly. Instead of doing them any service they had become grasping to the utmost. No meanness was too low for them to which they would not have stooped in order to gain their own ends. The priests who had once rendered valuable services to the people now fed fat at their ignorance. The condition of the educated class was in a pitiable plight. The advent of western education has divorced them from the traditional method of their learning and literature in which they now saw nothing but the stories of cats and dogs through the eyes of their western teachers. Every thing Indian was stigmatised as barbarous and uncouth, on the contrary all that was occidental was *sin qua non* of progress and development. Owing to pernicious western education which was imparted in fragmentary and incomplete method the intellect of the people was quite crippled and perverted. In every branch of life blind imitation of west was vigorously urged upon. With the slavish habit of looking for everything in the West and western literature, we not only lost our intellectual initiative, but also our belief in our own civilisation. In a word we were socially conquered by the west. Many of our brethren dissatisfied with our religion vainly sought refuge in the doctrines of Christ. Our political condition was as bad as our social and religious. Our lot was worse than that of helot. We were worse than foreigners and only tolerated by others in our own country. We were taught to regard our rulers as something supernatural from whom we should demand nothing, but only thankfully accept whatever crumbs were thrown out of table. Most ordinary demands of today were considered seditious then. With our social conquest by western ideals our political conquest has also become complete.

The economic condition of our people was too depressing to be sufficiently described. Owing to constant drain of wealth our people were sinking more and more into the mire of poverty. Our industry was crushed. We were inspite of our hard labours dying in hundreds of thousands of pure hunger. Thus at the time when Dayanand wanted to preach his new doctrines the religious, social, political and economic condition of the people was at its lowest ebb. Our condition was worse than that of Islam or Christianity at the worst period of their history. Slavery was writ large in intellectual, political and social aspect of our society.

At this time when in every sphere of life traditional methods were the only methods adopted there was very little room for social change. Dayanand's work therefore was very difficult. He has not only to enunciate reforms, but also to sweep away many evils before he could go on with his work. In other words his work has two aspects—destructive and constructive. Many pitfalls have been created in the society and he has to fill them up, before any permanent erection could be reared up. Dayanand realised that he would not be able to work up his ideals unless he carried on an uncompromising criticism of the existing regime. He condemned every usage which could not be rationally supported. Reason was his criterion by

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which he judged the existing system. It was apparent to him that the Indians must be first made intellectually free. They must be taught to subordinate everything to reason. He knew that intellectual slavery must go before any improvement was possible. He therefore struck the note of intellectual freedom in all religious matters. But he was also aware of the fact that his ecclectic principle, though laudable, was likely to lead the weak to many evils. He therefore considered it advisable to present an ideal which every right-minded man should conform to; so that there may be no anarchy in society and no conflicting ideals. He knew that if he based all his principles on individual reasoning which he inculcated he would be providing much latitude for the beast in man. Hence he had to find some standard, some authority which each of his followers should accept without questioning. He chose the Vedas for this purpose. He had reasons for doing so which may be enumerated as follows. First of all the chief criterion of goodness or badness of religion according to him was whether it was rational or not. If any religion appealed to blind faith for its support, he at once rejected the same. He found, that of all the religious books existing Vedas alone could withstand the most severe test of reason. He discovered that he could explain rationally all that was in the Vedas and could also prove that thoughts contained therein were of the highest possible character, secondly he fully realised the resisting character of Vedic civilisation. Egyptian Babylonian, Greek and Roman civilisations which were more or less contemporaries of Indian civilisation had disappeared when they came in contact with other antagonistic civilisations But inspite of the repeated onslaught of alien civilisations of formidable character, nearly for 2,000 years the Vedic civilisation maintained its individuality. Though strenuous efforts were made by the rulers to wipe it off, it always survived with the same freshness and vigour. Dayanand thought that the civilisation which could endow its followers with so much resisting power and individuality was worth reviving. It is another reason which made him an admirer of Vedas.

The last reason for his adopting the Vedas as his ideal was, that it was national. Mental depression of the Indians was at its highest, social conquest by the West was so complete that some very energetic lever was needed to raise national pride in them. Vedas were most calculated to do it. He knew it will flatter the national pride of the Indians, if it could be proved that of all the religious books existing, the Vedas were the most rational. This feeling was absolutely necessary to bring national self-respect in their mind, which was essential for nation-building. One cannot love his country unless he respects it. So that Indians may respect their country, Dayanand preached that the Vedas — the legacy of India was the best that the world could give.

It may be asked here that it was not Dayanand alone who had rationality as the starting point of his religion. Ram Mohan Roy also was an advocate of rationality in religion. Why should the same credit be not given to him? It is perfectly true that Raja Ram Mohan Roy was also a great religious reformer. Like Dayanand he also condemned every religious practice which did not conform to reason, but he differed from Dayanand in this that he was only a cosmopolitan. It may be summed up in this that Ram Mohan Roy was only rational and not national while Dayanand was not only rational but also national. It is paradoxical to say that his religious doctrines were intensely national and at the same time cosmopolitan. They were national in so far that they advocated everything Indian. They gloried in the past greatness of India and placed her above every country in point of intellectual greatness. They were cosmopolitan in this respect that they could be followed by any country. The Vedic doctrines were such that any country could advantageously adopt it, and there was no bar whatsoever to their doing so.

Just as he preached the doctrine of intellectual freedom in religious and social

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matters he advocated the same views in political affairs. He condemned the evils of foreign rule and exhorted the Indians to qualify themselves in such a way as to govern themselves. His political doctrines would be discussed in a different article later on. It is enough to note here that Swamiji was a home-ruler of home-rulers and he commended freedom to all his followers in every walk of their life. Thus Swami Dayanand is classed amongst a few great men that India has produced. He taught the Indians the value of absolute freedom in religious social and political matters, and today in whatever way our society is progressing we find that it was marked by the Swamiji for us. It is no exaggeration to say that what the modern Europe owes to her protestant religious reformers, what Islam owes to Sufism and Babis, Indians owe it to Swamiji. Just as reformation in Christianity and Islam brought about the modern era of progress in other Christian and Islamic world, so reform in Hindu Religion inaugurated by Swami Dayanand has brought about the national consciousness among the people, which is getting stronger and stronger every day. It was on the field prepared by him for national awakening that the present arduous task of nation-building is gradually carried on. He may be said to have laid the foundation-stone of Indian nation on which the work of nation-building is continuously proceeding.

DAMAYANTI.

(AFTER A TALE IN THE MAHABHARAT.)

A Dramatical Poem in 5 Acts.

By "Bisudhatman".

Personae Dramatis.

Bhima.—King of Vidarbha.
Damayanti.—His daughter.
Nala.—King of Nishada.
Pushkara.—His cousin.
Indra.—King of all the Gods.
Agni.—The god of fire.
Varuna.—The god of water.
Yama.—The god of death.
Narada.—The heavenly Hermit.
Naga.—The Serpent King.
Vayu.—The Wind.
Kala, *Dwipara.*—Evil Spirits.
Kasini.—Lady-in-waiting to Damayanti.
Sunanda.—Damayanti's cousin.
A Lady.—Damayanti's aunt.
King Ratnapura.
Vahuka.—Nala disguised as charioteer
Hermits in cave, boys as flock of swans
Pages, boys, ladies, etc.

ACT I.

(IN TWO SCENES.)

Scene I.—A riverside, Nala walks restlessly up and down.

Nala.

The sylvan palms sigh to the autumn breeze.
Have they a secret hidden in their hearts.
That on its mystic harp the sweeping wind.
Carries unto the chord that throbs response?

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Then let me mingle my heart's cry with theirs.
That on their freeborn wings they take my lay.
To her whose magic soul beckons my own.
Whom oft I see at nightly hours, when sleep.
Unfetters fleshbound souls to freer life.
For what are dreams but sights of things that be,
Visions that oft times guide the lower mind?
But ah, too long I dream, too long I sigh;
Is there no hope, is there no solace nigh?

(Enter a troop of boys dressed as swans. They flap their wings and dance, then sing)

The Song.

We the winged tribes of the sky.
See the world beneath us lie.
Much we hear and much we see.
Keepers of great secrets we.
Ah, but man is dull of ear,
Or much wisdom he would hear.
In the songbird's lay.
For the thrush and jay.
Could teach sighing mortals more
Than all booky lore.

Nala.

And who are these loquatious visitors?
A flutt'ring tribe indeed and easily, caught.

(He catches the leader).

Swan

Pray, kill us not for know thou who we are?

Nala.

That is soon told, you are a noisome crew.

Swan.

We are the tribe that carry the sighs of lovelorn.
Youths on one wing.

Nala (aside).

What? does this wretched thing make sport of me?

(To swan).

What care I for thy wing and for thy sighs?

Swan.

Look thee, we have two wings, and on the.
Other we carry the sighs of lovelorn maidens

Nala.

I take it somwhere there's a nesting place.
Where a sad bird weeps for those sighing wings

Swan (mischievously.)

There is a lady at King Bhima's Court.
More fair than lotus dreaming on a lake.

(Nala starts. Swan nods his head, smiles and winks.)

Swan.

She sighs her heart out to the crescent moon.
And keeps the cypress trees moist with her tears.
Perhaps, if thou doest wish it, we may bear
To her a songlet from Nishada's King.

Nala.

Fly upward, feathered troubadour, fly up.
And bear a message to the lady's bow'r.
Tell her how great is Nala's heart in love
Say Damayanti's sighs have found response

(The swans flap their wings and hop off).

Scene II.—A garden in King Bhima's Court. Damayanti and her ladies wall about. D. is sad and lingers alone.

Kasini.

Why is our Mistress so all sad and pale
The moon has waxed and waned, yet n'er a chang
Do we behold Her time is dreamt awa

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In sighs and tears, and seems she ever vexed.
If one approaches her but to console.
(Going to Damayanti).
Come, dearest Princess, tell us, art thou ill?

Damayanti (*going impatiently aside.*)

These silly women prattle without sense.
How can I tell them what my bosom stirs?
(She walks up and down, then looks heavenward.)
Thou fearless dome of the unfathomed Blue.
To thee alone can I my woe confide.
Thy nightly stars into my chamber steal.
They understand the heart throbs of my soul.
They bear my secret on their silver wing.
And do they whisper to Nishada's King?
(Enter the swans. They dance, the maidens try to catch them.)

A Lady.

The swans, the swans,—behold their swaying grace.
Come, Princess, join us in the merry chase.
(Damayanti raises her hand they stop dancing and the swans sing.)

Song.

Poor mortals sigh
Unto the sky
Fling to the stars their woe
But list the bird
Wo's seen and heard
That which man does not know.
In him confide,
His realm is wide,
And in his merry flight.
He'll bear thy lay
Away, away
And find the maiden's knight.

While singing they look at Damayanti. She takes the leader aside).

Swan.

There is a King, rules in Nishada land,
Hast heard of him? he is a courtly Prince.

Damayanti.

Full often have I heard that noble name,
Heard of his prowess, of his courage great.
He is a knight beyond all others brave,
And nobler than the noblest in the land,
In nightly dreams I see his manly face,
I see that on his peerless features rests.
The light of heav'n itself, so true is he.
But, oh, how shall my heart be known to him?

Swan.

Love is a subtle agent, has its ways,
It flies upon the pinions of a sigh,
It floats upon the purple violet's scent,
And it alights as does the butterfly.
There is no missing it, it has its ways.

Damayanti.

Doest mean to say King Nala knows my love?

Swan.

Full well he knows it, and the swan is here.
To bring to thee the echo of thy song.
King Nala loves thee, Princess, be of cheer.
And knows he too he owns Damayanti's heart.

Damayanti.

Fly upward, joyful messenger, fly up,
And let thy wings grow swift in love's delight.
Tell Nala Damayanti laughs and weeps.
But his her laughter, his her tears her sighs.
Tell him the maiden waits in lovely bow'r.
Until he comes;—oh happy, happy hour.

(The swans dance out. Enter King Bhima.)

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King Bhima.

Does still the Princess pine in fitful mood?
As time goes on, is there no change in her?

Kasini.

No, oh great King, but just a minute gone
She sighed and wept; now of delight she laughs

King Bhima.

There is no doubt that her young heart does love.
But were it hard to know whom she desires.

(Damayanti steps up to her father, beaming with happiness)

King Bhima.

Come, daughter mine, I see thy heart all bright.
No fairer maiden is there in the land.
Thou shalt a young Prince as thy husband choose.
A Swayamvara shall be soon proclaimed
Then will the Princes from all countries come.
And mayst find the true knight of thy heart.

(King Bhima takes his daughter's hand, while she stands with bent head in maidenly shyness, as the curtain drops.)

VEDIC DARSANAS.

III

(By Swami Dayananda of the Bharat Dharma Mahamandal.)

IV. *The Sankhya Philosophy.*—This system of Philosophy has the great Rishi Kapila for its founder. The Sankhya system avoids the discussion of the existence of God. It does not say that there is no God. It simply says that the existence of God will not be attempted to be proved by the Sankhya. The Sankhya is not an atheistic philosophy, as is erroneously supposed by many. It holds that God can be perceived and seen, but only by superconsciousness.

The Sankhya tries to find out the way by which man can be made happy here and hereafter and to point out the way by which he can attain Moksha.

Complete and perpetual exemption from every sort of ill is the Moksha which the Sankhya proposes to attain by the acquisition of True and Perfect Knowledge.

True and perfect knowledge by which deliverance from all evils is attainable consists in rightly understanding and discriminating the twenty-five Principles (Tattwas).

The following are the twenty-five Principles enumerated by the Sankhyas:—

(1) *Prakriti* (Mul-prakriti, or Pradhana Nature, primodial matter in the Subtle State).

(2). *Buddhi* or *Mahat*.—(Consciousness, intelligence).

(3) *Ahamkara*.—(Egoism, Self-consciousness).

(4-8). Five *Tanmatras*. (Subtle particles).

(9-19). Five *Gyan Indriya* five *Karma Indriya* and *Manas* i.e., five organs of sense, five organs of action, and the mind.

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(20-24). The five *Bhootas* five elements, *viz*, earth, water, fire, air and ether.

(25). *Purusha*. (Atman, Soul OR SELF.)

Prakriti or Pradhan (Nature) is the plastic origin, or the universal material cause of all things. It is external matter, an extremely rarified essence, out of which everything in the universe has been built up.

By the side of this eternal and infinite *Prakriti* stands *Purusha* or Atman (soul). The soul is neither produced nor productive It is unchangeable, and immaterial.

The Purusha is innumerable in number. It exists in multitudes from eternity. It exists along with Prakriti. It is united to Prakriti in order to contemplate her and be abstracted from her By the union of Purusha and Prakriti takes place creation, consisting of the other principles.

All the changes, expansions, manifestations and developments of Prakriti in creation are due to her through inherent Gunas, or principles of creation, namely, *Sattwa Rajas* and *Tamas*

The first and highest is Sattwa. It is alleviating, enlightening, attended with happiness, and virtue predominates in it. The second is Rajas. It is active, and attended with misery. The third and the lowest is Tamas. It is heavy and obstructive attended with sorrow and dulness. These three gunas are not mere accidents or qualities of Prakriti, but are of her essence and substance, and enter into her composition.

Thus we find that Prakriti and Purusha exist from eternity in mysterious union. Prakriti, on account of her three *Gunas*, is productive and produces this universe. The result of this mysterious union is production of Mahat or Buddhi (understanding, intelligence, super-consciousness). It is the first creation of Prakriti.

From Buddhi proceeds Ahamkara (Egoism) which brings the perception of *Tam*. From this Ahamkara are produced the five Principles, called Tanmatras, which are subtle particles or atoms. The five grosser elements are earth, water, fire, air, and ether. From Ahamkara are also produced eleven organs of sense and action (Indriyas), five (eyes, ears &c.) being those of knowledge and five (hands, feet &c.,) of action. The remaining eleventh sense is internal,—an organ both of knowledge and action. This organ is termed Manas or mind.

These eleven organs with Ahamkara and Buddhi are thirteen "Instruments of Knowledge." An external organ of knowledge brings in the sensation, the internal organ (mind) then examines. Ahamkara appropriates the perception as being the perceiver's own; Buddhi resolves, and an organ of action executes.

The desire of Purusha is Fruition or Liberation. For this purpose he is in the first place invested with a subtle body, formed only of all the above-mentioned principles, except the five grosser elements. This person or subtle body is called *Linga Sarira* or *Sukshama Sarira*. It is affected by sentiments, but incapable of enjoyment until invested with the grosser body (*Sthula Sarira*.)

For the purpose of fruition or enjoyment, Purusha clad in this subtle frame, is invested with a grosser body composed of all the five gross elements. This grosser body is perishable.

Corporeal creation, consisting of souls invested with bodies comprises many orders of beings.

In all this creation, Purusha experiences ills arising from decay and death, evils and miseries.

Thus it passes through innumerable reincarnations till it is finally liberated from its union with Prakriti. How is this Liberation to be attained, the Liberation which is the Salvation, the Perfect Beatitude?

By Perfect Knowledge of the five and twenty principles. But this Liberation naturally takes place at the end; for Purusha desists, because he has seen Prakriti in all Her phases. And she too desists, for she has nothing more to show.

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SANKSHIPT RAMAYANA.

(By Professor K. Rama Pisharati, M. A.)

Then the Monkey spoke of Bali's strength.

Note the word "tabra". It cannot be taken to mean, as the commentator suggests, 'sand Svaumka' for the mention of the place has no additional idea to convey, nor does it enhance the idea contained therein. We take it as meaning, "then" which means in that context or connection *i. e.* when Sri Rama to do the vow.

And Sugriva had his doubts in Raghava
because of Bali's *daily heroism*.

In the interpretation of this half verse, we differ from the view of the commentators. We shall set forth the latter view before we proceed to give ours. There is the word "Nitya" which the commentator understands thus, from the very moment that Sugriva saw Sri Rama, he began to doubt his ability to cope with his brother. This view is on the very face of it far fetched. The episode of Sugriva as far as we have gone does not take more than a few hours and Sugriva does ample injustice to Sri Rama to doubt his strength from the very first. Another commentary takes this as only emphasizing his doubt. This though better than the first has also to be discarded.

This is how we understand the verse. We take "Nitya" as meaning "daily". Sugriva doubted in Sri Rama *i. e.*, in his capacity and strength to carry out the vow he has now taken upon himself. An honourable man cannot retract from his vow and Sri Rama has to try to achieve it whether he succeeds or fails. The attempt itself is risky. Sugriva does not know the real strength of Sri Rama. True enough he has killed some Raksasas, but when compared with Bali, Bali who had enslaved Ravana, well the chances are very poor for this boy of, say, twenty-five years. He is afraid that Sri Rama is about to catch a Tartar. Nor can Bali's age be a point in Sri Rama's favour, for Bali's strength and vigour are as his daily routine shows, yet undiminished. From the point of view of Sugriva this alone formed the only vantage ground, this namely Bali's age and even this slips away when he remembers the daily heroism of his brother. In other words then we take the word 'virya' as referring to Bali's and "Nitya" as meaning "daily" Thus the two give the meaning the daily manifestation of his power and hence Sugriva is justified in his anxiety.

And this is quite natural. He goes over and over again, for the sake of Sri Rama, the great wrongs done to him. The latter actively sympathizes with him by taking this vow to kill Bali. The former is glad to hear that he would be avenged and to warn his friend he sets forth the enemy's strength and in so doing he becomes impressed with its greatness, a greatness that is not yet on the wane for it is being manifested every day. He can understand that Sri Rama is a great warrior and is the conqueror of some valiant Raksasas; but Bali is tremendous in his strength and what could this boy warrior do against him? He naturally feels anxious and his mind is tossed in doubts. The naturalness is the basis of this interpretation.

Sri Rama might treat lightly of his foe and hence to warn him of the strength of his foe and the magnitude of his vow Sugriva brings proofs to establish that Bali's valour is nothing mean. He takes Sri Rama round and points out to him the huge Dundubhi a victim of Bali.

And for the understanding of Raghava
Sugriva showed him the fully developed
body of Dundubhi, as big as a hill (62).

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There is the word च्. It means "for the purpose of." Of course Sugriva knows his own strength too well. Sri Rama who has taken the vow must value it at its true worth. This is the special object of Sugriva. The simile here is really the product of exaggeration and it only means that the body was very big.

To remove the misgivings of Sugriva and to show him how highly he values Bali's strength Sri Rama proceeds to show his own strength and valour thus

> Having seen the skeleton the exceedingly strong and long armed Rama, with a smile tossed it (away) full ten yojana, with the toe of his feet. (63)

The word "chiksepa" means threw it away. To get the idea of tossing it away the poet has added the proposition वत्, which though placed apart must go with it alone. It is said here that Sri Rama smiled. He was keen enough to understand the object of Sugriva veiled though his actions were. He knew his strength full well and what is supposed to be the great feat of Bali is to him worth nothing. The smile then is one of self-confidence and is intended to convey to Sugriva the hint that he need have no fears for himself. And easily enough he tosses away with his toe the huge skeleton far away or as the poet puts it full ten yojanas. It is a much discussed fact what a yojana is and we shall take up this subject in its proper place.

In this verse note there are two adjectives "the long armed and the exceedingly strong." It is no mean strength he has now shown in this action; but mere physical strength alone would not do. Is he capable of utilising it to the best advantage? This he answers in the other Thus the two epithets together mean that he is very strong and that he could use it to its fullest advantage

This latter aspect is again emphasised in the next verse. In other words to restore the full confidence of Sugriva, Sri Rama now proceeds to show he is no mean bowman.

> And then again with one great arrow he broke seven sala trees and the hill and the nether world, thus producing confidence (in Sugriva.) (64)

In plain prose the verse means that the force of his arrow was very great. He aims an arrow at a row of sala trees. It cuts through seven of them and still its force had not spent itself and it enters a hill. And the poet, as he alone is justified to say maintains that it must have gone still further and pierced the nether world. By this Sri Rama has shown that he was a master bowman. These two combined naturally restores the confidence of Sugriva.

The commentator introduces this verse with a happy introduction In the great battle between Bali and Dundubhi, the former defeated the latter and then kicked him away. The force of the kick was such that it fell some ten bowlengths away. True enough Sri Rama has kicked ten yojanas away. But yet it may be maintained that Sri Rama cannot be his superior in strength in as much as he was quite fresh, while Bali was in utter and complete exhaustion when he did it since he was engaged in a long and bloody struggle with him. To quench this doubt Sri Rama proceeds to the next step. These two instances proved to Sugriva's satisfaction his ability to cope with Bali.

Now that Sugriva was satisfied with his strength they begin to lay down their plans for future operations. They are together to approach Bali's capital and Sugriva is to challenge his brother to a duel and when the opportune time comes Sri Rama is to send his mortal arrow.

> Then becoming confident with these that great monkey with a glad heart went in company with Rama to the cave like Kiskindha. (65)

The word that qualifies Kiskindha is "guham" which means a cave. The interpretation we have given is suggested by the commentator, we have to make here some suggestion. If we interpret the word

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literally it would mean that Bali lived in a cave. Is this intentionally used by the poet to denote that the monkeys were the cave men of India? We have already seen that Sugriva was living in a cave though this might be accounted for since he is a fugitive exile. Well this word is significant in the solution of the problem as to who these "monkey" are.

Well then, when once Sri Rama had shown his powers and laid down the plan of operations, Sugriva offers him the whole resources of the kingdom to recover his lost wife, if he would put him on the throne. Sri Rama, the homeless solitary wanderer clutches at this only ray of hope and they close their bargain. It was thus that Sri Rama comes to be employed in the murder of Bali.

> Then the best of monkeys Sugriva of the colour of gold, roared, because of this great noise the lord of monkeys came out.

Note here how the poet plays upon the word Sugriva. The word means "one with a beautiful neck"—perhaps as the commentator suggests well adapted for roaring. For one thing he must have been famous for his roar and this must have had something remarkable in it. Bali, we find, instantaneously recognises his brother and his implacable enmity towards him drives him from his cosy home to fight with him and this he does without giving the matter a moment's thought. His wife naturally feels anxious for him on the risk he is about to run. For surely Sugriva had many a time suffered defeat at the hands of his brother and now that he comes again surely shows that he must have some body at his back. This view the royal consort must have put forth; but Bali is too much lost in enmity and too confident of victory to consider it, and like an affectionate husband he coaxes and consoles her. Then in great self-confidence he rushes forth. It is again worthy of note that two different adjectives are used for Bali and Sugriva. The former is the best of monkeys since his name is unsullied by any acts of wickedness; while Bali is the lord of monkeys. This distinction is worthy of note, for this is one of the points that help us to justify Sri Rama's action, if need be.

> Then leaving Tara, (he) closed with Sugriva, and even there Raghava killed him with but one arrow. (67)
>
> After having at the instance of Sugriva killed Bali in battle, Raghava established Sugriva alone in that kingdom. (68)

These are indeed significant verses. Here it is supposed that Sri Rama has once and for all sullied his good name and virtue and the two arguments that are brought forward to establish this are these. In the first place Sri Rama had no enmity with Bali, since he had done to him no offence and secondly—and what is more important, he killed him not in fair fight but in foul. As they stand they are indeed mighty charges and Sri Rama is apparently left without a defence. Conceiving Sri Rama as a divine hero we connot find for him any adequate excuse unless it be the cause of righteousness and justice but then the second charge looms out more ugly. In this case we must be satisfied with the view. Inscrutable are the ways of Providence and it is not for us puny mortals to discuss the moral of it.

But continuing in the path we have chalked out for us, *i. e* considering Sri Rama only as a human being, with the weaknesses and failings pertaining to man we are inclined to think that these can be satisfactorily answered. Bali's attitude towards Sugriva, the attitude of continuous and vigorous persecution and that for none of his fault is highly unjust. Sri Rama, the embodiment of righteousness and duty, the scion of the noble Iksvaku race, cannot be expected to quietly acquiesce in that. Secondly Sugriva is his friend and noble souls identify as theirs the wrongs done to their friends. Because Sugriva is weak, Bali has continued his wickedness; but might was no longer right and Sri Rama the friend of Sugriva must do what lies in his power to avenge his sufferings. As for the second charge we know all is fair in love and war. We know such tricks have over and over again been played in the history of wars both modern and

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ancient. Hidden foes, surprise attacks are nothing new neither to the old nor to the new and too much comment on these is out of place. Success is the ultimate aim of a fight and it is but natural that the opponents should try their level best to achieve it.

By saying this we don't want to be understood as emphasizing that foul must be preferred to the fair. It is maintained that Bali has got a certain power---by hypnotism or mesmerism, call it what you will—by which he is able to deprive his opponent half of his strength. This is more or less maintaining that Bali does not make an open fight. Sri Rama knows this and we should think that he is more practical and more human in that he has clearly realised that vile must be met by vile. This lesson he must have learnt during his fight with the Rakshasas.

It may be asked why Sri Rama went to Sugriva and not to Bali. The answer is plain enough, for he did not go in search of either. He was taken to him, or chance or accident united them. It was more or less the drowning man catching at a straw. He was an exile, a helpless wanderer weighed down with a great sorrow. He meets Sugriva who also is in the same predicament. Mutual sympathy and friendship is the result. If he had met Bali he would probably have as readily made friends with him and perhaps could thus have been saved so much of trouble. But fate willed it otherwise and hence we find him at the board of Sugriva We do stoutly maintain that when Sri Rama and Sugriva made friends they never made a bargain. The service each has done is not intended to pay for the service of the other. It is the outcome of friendship and as friends, each of them does as much as lies in one's power. The great warrior can easily kill Bali and the king can easily trace the whereabouts of Sita. Such a view alone can we take and such an one alone ennobles character.

Again the choice was, as chance would have it, highly practical. Peasants can find no good friend in princes. The beggar gets a good friend only in a beggar and an exile only in an exile. Sri Rama the exile cannot have, at least can not be quite sure of Bali's sympathy and active co-operation in the furtherance of his objects. Sugriva is in the same boat with himself and their fortunes are closely intertwined. Lastly Sri Rama hears of Bali only from Sugriva. Then Sri Rama to go to Bali is more or less throwing away "a bird in hand for two in bush" and he is no fool to do this.

Consider again the state of Sri Rama. Though momentarily diverted with the episode of Sugriva he is eagerly longing to recover his lost wife and to avenge the insult offered to him. He is more or less a monomaniac, mad with sorrow and rage and such a man cannot surely be held responsible for his actions. We hear of no mad man being hanged for a murder. We only pity them and their actions, the worse the latter, the greater the former. Thus then this action of Sri Rama is from the point of view of artistic excellence the highest success of poetic art and this only becomes the greater, the more we find fault with Sri Rama.

Then again, the poet tells us in the next verse that Sri Rama did it as requested by Sugriva and that in battle. If there is any blame attached to this action well that rests on the shoulders of Sugriva. And can we blame if he, by hook or by crook encompasses the destruction of Bali? Surely not; for such has been the treatment that he has experienced at his hands. Why, Bali deserves some thing worse and neither he nor any of us have anything to complain of in this action.

In conclusion then we maintain that Sri Rama is after all not so much to blame as is generally supposed and thus his action does not in any way harm his reputation in our eyes for we look on him only as a human being, with all the passions and failings of his imperfect race. Now then to proceed. In the last pada of the last verse we have translated, we find it mentioned that Sri Rama established him alone in the kingdom. It is worth while to examine the meaning of this statement and more especially of the word "alone".

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What we have been able to make out is this. When the king dies, the next in succession is his son and not his brother. Thus though Angada was to succeed Bali, yet Sri Rama who was there the most prominent figure gives the throne to Sugriva his friend. Sri Rama here plays the conqueror. His action here is very unjust, more unjust, as we are inclined to think than his killing of Bali. The latter action may be excused. Of course we speak from the orthodox view—since Bali is a tyrant. But this is worse, since he cannot have any plea for laying aside Angada. And this same view adds weight to our contention. He here acts only as a conqueror, an Alexander or a Napolean. And from our point of view such an action is natural enough. Some may contend that he does so because Angada is perhaps a minor, but even this cannot be maintained when we remember that in his expedition to Lanka he has been deemed fit to take an independent command. Thus in all then we find that here Sir Rama acts only as a conqueror, as a human conqueror. And the point that we have to note here is that among these monkeys too, there prevailed the right of birth *i e* the true Aryan form of succession.

Well then, Sugriva is established on the throne of Kiskindha and Sri Rama has nobly performed for his friend what lay in his power. Now it is the turn of Sugriva, and he accordingly sets about it thus.

THE EDUCATION INDIA NEEDS.

(By Principal Vaswani M.A.)

The function of education I may briefly express is the *training of the mind.* I use the word 'mind' in a larger sense, not in the sense of the English thinker Bentham who identified it with the principle of calculation. The man of education is one who can estimate the values of things by referring them to an Ideal; clever men 'calculate' utilities; but educated men, men of 'culture' have a developed sense of values and a consciousness of Life Ideal. We may speak of education, then, as a *critique of life;*

EDUCATION IS CRITICISM.

Only it is necessary to note that by criticism is meant not a creed of negation, barren controversy of words, but the.

POWER OF SEEING LIFE AS A WHOLE.

Young men are often content to take only the examination-point of view of education; they forget that it is life, fuller life that is needed, and that the test of the educated man is not his 'job' or cash but his power to judge men and matters in the light of Life's Ideal. The man who has not this critical power, this power of *seeing* life as a whole, may have learning or skill or money or power but he is not really educated; he is a stupid man, for all his gains of silver and gold, and 'the stupid man,' as an eminent thinker said, 'cannot be virtuous!

Education is criticism and, therefore, essentially related to life. Have you specialised in literature? Literature is nothing if it does not reflect life. What wisdom of Life in any one of the ancient Aryan poets? The old epics and romance are charged with the meaning of life. Have you specialised in History? History, too, carries a message of life; it is essentially a literature of personality. Are you devoted

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to the study of economics? your text books in economics record the life experiences of Europe and America since the coming of the 'industrial revolution' and you must pause before you apply them to the life of modern India. Is Philosophy your favourite subject? Philosophy, too, grows out of 'life' out of the *darshan*, the life-perceptions of the great thinkers; and if you could but look at the theories of a philosopher from *his* stand-point and see their relation to his experiences and environment, you will see their truth if also recognise how inadequate they are to the task of uttering the fullness of that which alike the sages of India and Babylonia called centuries ago, the 'One without a Second.' Your knowledge be related to India's life. It is life-education you need; of memory emphasis there is enough and to spare in the current system of education; the new system of education must relate itself to the life of India, the people's life, the Life of the Nation. The present system has produced overworked, underpaid clerks and 'school masters'; it is out of touch both with the Aryan Ideal and the Culture of the Modern West. 64 years ago the Astronomical Society of Berlin began the analytical and descriptive catalogue now in 20 folio volumes of 300,000 stars; the catalogue is the work of hundreds of astromoners and mathematicians; have we a single work of this kind organised by any Indian University? Indian Universities lack the educational atmosphere congenial to research, to that spirit of study and fellowship that brings together earnest students of thought as comrades in a common cause of understanding, interpreting and communing with the Great Reality, the Universe. In Europe and America science is being continually applied to practical undertakings, the problems of national life. Berlin has several huge buildings resembling factories but really the laboratories of University Professors; it was here that the late Professor Hoffman worked and succeeded in producing indigo synthetically. Commercial Universities pay the Nation in the long run; have we a single one in India? And how many books of *historical criticism* have the Indian Universities produced?

A HISTORY OF INDIA.

Indian in sentiment, critical in its estimate of India's civilization, her achievements and failures, her wisdom and the aspirations which spring eternal in her heart, a history of India has yet to be written. The present educational system retains its aloofness from the life of the Nation; the Hindu and Islamic cultures have little meaning for the young graduate; nor is he given opportunities in India to assimilate the modern culture studied at the great Universities of Europe and America.

Indian Universities can not help India as long as their freedom is fettered; Indian Universities can do little good until they exercise.

THE RIGHT OF SELF-DETERMINATION.

Independence of thought and freedom of development are essential to the health and enrichment of the University life. Indian Universities, in other words must become National, in the right sense of the word; they must cease to be state deparments, they will, then, become.

VERNACULAR UNIVERSITIES.

Far be it from me to ignore the value of English and other 'continental' languages; I believe in the value of English literature history and politics; I believe that India to be great must develop a modern outlook on life; English has its value at the present stage of political evolution as a medium of communication with the West; but this does not mean that English must be a substitute for vernaculars; English can only supplement them as a second language. It is not possible except for a very small class 'of free minds' to develop the minds of pupils by imparting them education in a foreign tongue.

WE NEED WESTERN KNOWLEDGE.

But to make it a force in the building of our national life, it should be imparted through the medium of vernaculars.

The great mass of any people will always be mono-lingual and it is unpsychological to expect them to assimilate a foreign language. 'Education,' said Ruskin' should be regulated by natural endowment and our vernaculars are our 'natural

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endowment.' It is our own language alone that can connect us with the past ; and if we endeavour to be modern without the inspiration of the past, we become but impotent imitators. Nor can it be denied that a foreign medium of education tends to create a cleavage between the educated classes and the 'masses'; and if English education is to create a new 'caste' of English knowing Indians not in touch with the great mass of Indian humanity, it will be a national calamity. Vernacular universities will not only make vernaculars mediums of education ; they will also encourage the study and development of vernacular literatures.

OUR NATIONAL HERITAGE.

The ideals of India's heroes and India's faith, are still enshrined in vernacular literatures. In how many of the homes of those who know English but ignore vernacular do the children hear the heroic stories of the Mahabharta and Ramayana? In how many are they tought to read what tells of the heroic human culture the culture of mind and heart which made India what she was in the past? In how many are heard the songs, the National Songs, which have sprung from the very soil of our birth? I plead for a vernacular University in sind. It is true there has set in a long period during which Sind has been speechless, inarticulate even to her own children; but it will not be right to argue that we have no indigenous literature. The works of Shah Latif, Sami and a few other singer-seers of Sind could well afford materials for lecture, in Sindhi literature, these poets are still eloquent, they sing of the winds and roses, the rocks and trees, of the stars that shine with myriad lights and the moon-beams that bring the Beloved's dreams; they sing of the old simplicities and of the sons and daughters of the desert.

THE BEAUTIFUL BLAMELESS DESERT.

They sing of the wonder of the world, of the love that looks with joy on death ; of the Beauty that makes us sad and true and pure. And do they not, in stories and parables and lyrics and love-laments, sing of the Home-land that is simple and beautiful of patriotism that does not shut out other lands, other types of sympathy and *life*, th patriotism, not of pride or hate, but of th Lover who blesses all, seeing in each som reflection of the beauty and mystery of the only Beloved? Sindhi literature will give a new tune to the Sindhi genius ; therefore I plead for its revival in these days when, in other Provinces, afforts are being made to develop indigenous vernacular literature. We are at the dawn, of what I hope, will develop into a day of great events for India ; and I ask all Sindhis to take a broad big view of their future and of the part which our language and literature may play in the building of that future.

If education is to develop the life of the Nation, it must be inspired by the idea of

THE ESSENTIAL VALUES OF EVERY CHILD.

Millions of our children drift in life without education to-day ; there is an appaling wastage of mind-power. No satisfactory basis can be secured for re-construction without a scheme of free education ;

We must begin with the child ; not without reason did the great Hindu physician of old, Susruta emphasise in his 'Ayurveda' the importance of child-training. And a prophet of another nation declared.

THE CHILD IS THE CRADLE OF FUTURE.

And the eternal wonder-worker who shapes the destinies of nations, works his daily wonders above the hills, along the blue, around the air, painting the rose and setting the stars in fields of space, in order to bless the nations' children. It is for man to co-operate with the purpose of the universe it is for us to guard India's future by helping India's children to develop into efficien men the children whom Krishna lived and Christ blessed, saying of such is the Kingdom of Heaven.

Time fails or I would have proceeded t indicate the place of oriential literature an of India's women in the re-construction Education. One thing only let me ad before I bid you God-speed. If you are help in the educational reconstruction India, your knowledge must be inseparab from the essential qualities of nation-servic These qualities the great Greek think

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interpreted as wisdom, courage, temperance and justice; these qualities the Teacher of Aryavarta sumed up in one beautiful clause when he told Arjuna on the Kuru-field that knowledge was sacrifice; 'knowledge is power' said Bacon; but he who was greater than Bacon said:

KNOWLEDGE IS SACRIFICE.

In the old Biblical language, students were called sons of the eternal who hath sacrificed himself to lay the foundations of to-night, to meditate on the truth; knowledge is sacrifice Power was the key-note of German education; Napoleon inspired his men with the idea of glory; Rome dreamt the dream of dominion; and Spartan boys were taught to help Sparta become a great military organisation. But to India a new ideal has been interpreted. Knowledge is sacrifice Knowledge which is aggressive, science which slays and culture which comes to kill are dangerous forces which break down civilisation.

HUMANISING EDUCATION.

For which I plead this evening; it is knowledge poured as a sacrifice on the altar of man which will help India in the coming days. Nations can not live by diplomas and dead creeds; nations live by men who use knowledge in the service of love men who will tell the truth and rebuke the wrong and be loyal to the law within, though the heavens fall.

Not so very different this—you will say—from the ideal of which we read in India's old books? Not different I am sure in its essential meaning; and to me, personally, much of the inspiration of the Ideal I live by has come from

ANCIENT WISDOM;

And it may be, many of our 'new' notes in education, poetry, literature, philosophy, religion may soon be discerned to be but the 'mellow trumpet of a distant bell' For if there be the old which dies and can never come back to life, there is also.

THE OLD WHICH AGES NOT.

The Ancient which is an Echo of the Eternal in Man. And some of our modern views may well be re-interpretations of the truths discovered by our Ancestors-Elders of our Race in some aspiring wonder-moods on their way to that shrine which our industrial, aggressive civilization has swerved from, in its competition for the prizes of mammon and earth-domination. Surely there was some idea, some intuition, some perception of the right educational Ideal in the old Asramas were teachers and students met together as members of one household, the teacher calling the pupil his son, the pupil addressing the teacher as the *bhagvata*, the 'blessed one,' the giver of 'joy,'—offering knowledge as Sacrifice Centres of Sacrifice were those old beautiful *ashramas* were the Guru and the *shishya* lived lyric days communing with the wonder that lives in Nature, in the Life of Nations and in the Scriptures of the Soul. And modern India needs Schools and Colleges which equipped with modern science and culture will yet be in tune with the spirit of the old ashramas, the spirit of the knowledge that is sacrifice. Such institutions will prepare India become a Nation of the Free and a servant of Humanity.

DETERMINATION OF SEX.

(By Dr. Keshab Deva Shastri M. D.)

Efforts have been made from time to time to collect data and to ascertain the causes that lead to the formation of sex by different scientists. According to our present day knowledge we know that animals as well as human beings follow some inexorible laws in their lives, that the union of the germ and the sperm cells results

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in the formation of protoplasm, that this protoplasm inherits racial and trasient traits of the parents and that certain physiological laws govern the cells and end in the production of the sex. In ascertaining these causes we will secure a complete understanding of the definite laws for the production of one or the other sex at will is by no means improbable. Before attempting to formulate the theory, we shall try to observe the underlying principles that influence both the germ and sperm cells and produce certain effects.

After the growth and maturation the ovum escapes from the ovary and arrives in the uterine body. Apparently it remains stationary but is undergoing all the time physiological changes before it comes into conjugation with the sperm cell. There is a nucleus in it. When this nucleus is about to divide the chromatins scattered over the surface gradually collect into masses probably by the contraction of the threads of its network. The membrane of the nucleus disappears and a spindle of thread arises. Its ends reach outside the nucleus and at opposite poles. The equator of the spindle is located at the nucleus. From this centre the threads converge to both the poles, some running direct to the poles, others attaching themselves to the chromosomes As the spindle is duly formed, the chromosomes converge into a circle at the equator each one being split with a thread running from one pole to one and a half and other pole to other and a half. The chromosomes of the nucleus are thus divided into equal halves. A similar process works out in the sperm cell. These nuclii having 48 chromosomes are divided into 24 chromosomes on two poles in both the germ and the sperm cells and when they unite together they partake of 24 chromosomes from each and form one whole complete nucleus of 48 chromosomes the specific number for a human nucleus. When under favorable circumstances, the active sperm cell comes into contact with the healthy ovum, half of the chromosomes of the sperm cell blend into half of the chromosomes of the germ cell in order to fertilize it. The zygote thus produced becomes an individual complete cell consisting of both the maternal and paternal part cells, and consequently inheriting all the physical and mental traits of both the parents. The number and the relative size of the chromosomes varies in different species but it is always constant and specific not only for the individuals but for the species as a whole.

These chromosomes being equal in number in both the cells impart traits from two different sources on the new life. Experiments conducted on animals have shown that a full coloured female when mated with a dilute colored mate produces an offspring in which the males are full colored and females of dilute colors. In human beings we find mothers transmitting haemaphilia to their sons. When an affected man mates with a normally healthy woman, all sons inherit sound constitution while their daughters get the taint of the disease and in their turn transmit the same to their sons. Thus disease appears in man and is transmitted through the woman. Certain cells and their organs receive their impetus from the paternal side while others get their source of energy through the maternal channel. This sex-limited inheritance has been discussed in detail in *Charak* and *sushrutha* two famous compendiums of Hindu medicine.

The respective natures of both the parents crystalize through these chromosomes and result in the child's inheriting of both the transient and fixed qualities of their parents. Children of unguarded license inherit a life of shame while those born of thoughtful and refined parents get a good habitation and fine tools to start in their lives. Active forces and capacities of the parents during an intercourse leave their unextinguishable impress on the constitution and character of the would-be child. Children inherit not only the physical and the racial characters of their parents but all the moral and intellectual achievements of their makeups are reflected in the intellectual formation of the child. Parents can impart healthy and desireable traits on the mentality of their offspring if they follow these rules in their details. Statistics have shown that the twins born of two different germ cells have

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always shown dissimilar traits while coming out of the same ovum but divided into two parts are always similar. In the latter the chromosomes have given same tendencies and produced either both males or both females. The formation of sex according to this law depends largely upon the nature and changes in the chromosomes and the physiological influences that are taking place at the time of the conjugation of the germ and the sperm cells.

Steinach made some interesting experiments on the lower animals and discovered that certain organs influence the whole of the sex life. He found that castrated animals manifested no signs of secondary sexual characters, that males became abnormally strong in fighting and sexual life when apart from their own sexual glands, they were grafted with the sexual glands of other males of their species, that normally males when grafted with the ovaries became feminized along with their milk glands and assumed the life of a female, that females became masculized when testis were grafted on them. They grew large in physique. They fiercely attacked males, showed sexual instincts and mated with females. These observations bring home to us the fact that certain primary cells have determining influence on the sex life of an individual in the species. The interstitial tissues of both the ovaries and the testis secrete hormones and send them to the blood stream. They exercise their influence on the ductless glands and produce secondary sexual characters. These secretions shew their fullest extent when the reproductive organs are most active, and retain their vitality in the system.

The foregoing facts lead us to determine that certain forces impressed and brought into display during the conjugation of the germ and sperm cells form the primary cells of the sexual glands and produce different sexes The Hindu Physiology offers certain data and advocates that the determination of sex is fundamentally based on the following principles, that the formation of sex depends upon these laws and that we can control at will the production of one or the other sex. These principles have been in working order for many centuries and have always produced the desirable effects.

Apart from chemical and physical influences Hindu physiologists took into consideration the subtle influences of mind on the determination of sex. They formulated their theory on the basis of cell peculiarities. They divide the cells of the system into negative and positive cells. Every one of these cells is a live battery producing the current to flow into the system and the more so in the sexual glands. The moon a repository of negative magnetism exercises more influence on the life of the woman than that of man, that is why woman menstruates according to the cycle of moon on every lunar month. Man and woman thus are collectively repositories of positive and negative forces respectively. While they have both the forces in general, the positive predominates in man and the negative in woman. The human body is again divisable into two parts. The right part of the system is positive and the left negative. Every organ from the median line on the right is positive in man and negative in woman as the whole is reversed in the case of the opposite sex. The predominating factor in sex life depends upon the activity of the cells of sexual glands.

In man the right testis secretes spermatozoa which partake of more positive force than the spermatozoa secreted through the left one. Means and methods have been organized to suspend or decrease the activity of one testis and increase the output of another at will. Those secreted through the left testis though positive in character as a whole tend to help the formation of female sex. Various therapeutic means can be brought to exercise in accelerating the activity of the desired part for the achievement of a desired end.

The ovum in woman is discharged every 28 days from one of the two ovaries. Though collectively woman partakes of negative force but she is negative in the right and to a certain extent positive on the left, consequently the ovum secreted from the left ovaries tends to produce a male child while that of the right leans to the produc-

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tion of a female issue. The activity of one of the two ovaries can be determined during the monthly flow. The ovum are all alike potentially except for this magnetic current. Again during their stay in the uterine body, their pysical condition is undergoing alteration every minute. The positive as well as the negative forces are subject to these physiological changes that take place in the nucleus of these cells. There is only a predisposition on the part of these cells in the formation of sex life as women with one ovary on the removal of another have given birth to both the sexes, the same will hold good in the case of men.

The physiological changes have a determining influence more than any other single factor. A woman in a normal condition should menstruate every month according to the exact date of the moon. Some authorities hold that they should commence according to the appearance of moon although it does not seem applicable according to the present conditions of our existence. The flow normally should last three days. She is in a sexual life from the fourth night. Her sexual cycle ceases on the sixteenth night as unfertilized ovum is eliminated through the system. From the fourth to the fifteenth night inclusive there are 12 nights during which a healthy woman is in her sexual life. From the sixteenth to twenty-eighth nature keeps the cervex closed and the organs in quiesent condition. Any attempt to procreate or indulge in intercourse is the criminal violation of the law of nature during the first three nights and the last twelve nights. During the remaining twelve nights the ovum while waiting for the appearance of the sperm cell is constantly undergoing physiological changes. The formation of the chromosomes takes place and various other transitions occur in the life of germ cell less than 125th part of an inch in size If the ovum is united with the strong sperm cell during 4th, 6th, 10th, 12th, and 14th, nights it invariably results in the formation of a male sex whereas if the union takes place during the 5th, 7th, 9th, 13th and 15th nights, there is always a female sex. Such are the physiological changes that other conditions being favorable the production of a certain sex at will is unfalterable. The Hindu physiologists assert that two nights the 8th and the 11th should be excluded. They have assigned no plausable argument except that the conjugation in these nights is either barren or deleterious owing to certain influences demonstrated in practical life. Thus sex life is limited to ten nights, five for the production of male and five for that of the female issue. Why these physiological changes should influence the interaction of the half chromosomes of the ovum and the other half of the sperm is beyond physical demonstration at present but the fact that there is a certain sex determining substance in the testis of the male and the ova of the female along with the physiological changes in these nuclei is undeniable. The changes constantly taking place in every day in the chromosomes of the ovum are factors to be counted in the determination of sex life. If the positive forces predominate they invariably determine the peculiar characteristics of the male sex, on the other hand negative forces lead to the formation of the female, These principles lead to such a complex stage that the peculiar moods of the moment of the parent express themselves along with the racial, physical and intellectual stamina of the parental life.

These laws of the determination of sex were known to the scientists of India ages ago and have been practised more or less every now and then. By following carefully these laws we have demonstrated their veracity in dozens of cases. Out of these cases here is one. Mrs. K had been in married life for more than 15 years. During these years they had one after another 5 daughters and had lost every hope of begetting a male issue. Both the husband and wife were comparatively speaking in good healthy life. The husband was abnormally strong in sexual glands. The case was referred to us. We carefully studied the case, and insisted on the observance of the life of continence for at least three months Thereafter both were instructed to follow the rules set down for them. They observed in detail the instruc-

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tions and the result was the outcome of a healthy son so anxiously awaited by the parents. The Hindu physicians have set forth these principles in detail in their sexology amid the specifications of the science of IMPRESSIONS.

All this applies to the issue or issues out of a single ovum. In case of two or more ovums the results vary not because the principles do not hold good but because there is a complexity in the colls The assertion that different ovums conjugate with different sperms seems to be unfounded. Every one of these grounds converge on the point of influencing the condition of the chromosomes of the two different nuclei in the parental cells. Physical and mental influences of the parents and especially of the mother are flowing and entering into the composition of the chromosomes and as soon as the formation of the protoplasm takes place these impressions are invariably transmitted to the life of the newly-conceived child.

A STUDY OF YOGA.

(By Professor Sidheshwar Shastri, M.A.,)

Its importance.

Every one who takes up a systematic and textual study of the Yoga System of Philosophy, has to face at the very outset a number of serious objections to the desirability of such undertaking in this age.

The objections to the advisability of such a study are twofold, materialistic and spiritualistic.

The materialist, with his favourite doctrines of evolution and adaptability, with his hackneyed catchwords of adjustment to environment and the survival of the fittest, ridicules the very suggestion of such a study as a stupid anachronism, disastrous to prospects in life, a waste of energy and thought, and fruitful of mere visionaries, dreamers and idiots. We have heard many sober-minded people codemning this study vehemently. In the name of India's commercial and industrial existence. they say, do not propagate the study of contemplative and idealistic subjects like Yoga and Vedanta. We should not be blind to the needs of the age, otherwise our whole nation is doomed to be crushed in the universal struggle for existence.

We do not now come across this class of objections, only occasionally. In fact a movement has now set in to obstruct and abolish all philosophical studies even in institutions which had been originally started for the explicit purpose of propagating these reflective subjects. We have noticed people who would like to see institutions like the Gurukula at Kangri and the Benares Hindu University converted into a regular Industrial workshop, with a complete and wholesale elimination of all philosophical teachings as a national suicide, and we are afraid this vandalism of spiritual speculation has slightly begun here and there.

The other class of objections proceeds from numerous genuine lovers of Yoga who would not like esoteric pearls to be thrown before swine. Following the ancient tradition that Yoga should be imparted only to the deserving candidates (Adhikari), these champions of the sanctity of Yoga condemn all amateur study of the subject as a

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desecration of Yoga. For the student of this type such study is said to be absolutely useless, for as the sage Vyasa says. * Yoga can proceed only from Yoga, and so Yoga being strictly a practical subject, no amount of literary studies, much less a general dissertation in a magazine, will be of any use to the literary student or the general reader. Elucidation of this kind is likely only to misguide youngmen, forming false notions in their minds about their own selves and things in general, and creating in them morbid and perverted tendencies which no remedies can counteract. Hence it is that Yoga, when handled by the profane is dethroned from the transcendental position, and degenerated into mechanical, jugglary, demoralised hypnotism or indefinite vagabondage.

We have presented the above objections in their strongest possible form.

As regards the first class of objections we are constrained to admit that to argue against them in these days is a cry in the wilderness. The forces of materialism are marchalled in colossal array against all esoteric thinking. But the strongest argument of meterialistic educationists is to us their most vulnerable point. This argument, that the study of Yoga in this age is an anachronism, has become almost axiomatic in these days. But a moment's reflection will expose the hollowness of the argument and the facility with which catch-words gain a firm hold upon the minds of ordinary men.

The materialistic educationist, overawed by the industrial and commercial advancement of several nations at the present day, and seeing weaker and more thoughtless nations crushed in the struggle, hastily comes to the conclusion that for the sake of a nation's existence, every individual member of the group must direct all his thoughts towards material advancement eliminating all other anti-commercial and anti-materialistic activities from the domain of education and action. This is his favourite adjustment to environment. We must march with the times or lagging behind be crushed. We are of opinion, on the other hand that this age is the time for the study of Yoga. A healthy man does not require a physician, said Christ. That modern civilization is assuming more and more the form of disease is now beginning to be admitted by the most down-right materialists. The bone of contention between the materialist and the spiritualist, is adaptability, and the spiritualist's challenge to the materialist is that his Yoga offers to the world a real adaptability in two ways. Firstly he holds that the so-called adaptability or adjustment to environment does not consist in complying with every want, but to crush the forces of materialistic demands. For as Patanjali † says, self-denial (vairagya) is one of the two main factors of spiritual freedom which is the only true adaptability. The really successful way to meet materialistic demands is not to comply with them. This is the real adaptability and can be attained by the study and the practice of Yoga.

Secondly the materialist takes quite a perverted view of adaptability, for on the higher planes of enlightenment it is not the individual which is adjusted to his environment, it is environment which is adjusted to the soul. That the soul of man when on the higher planes of enlightenment has mercilessly turned all environment into a willing slave, has been proved by history, by the experience of nations and individuals, and by the epoch-making achievements of great souls at the present day.

The spiritualist's arguments against the amateur study of Yoga have been admirably refuted by the brilliant and versatile Sanskrit commentator Vachaspati Misara in his annotation of the first aphorism of Yoga. ‡ Realising and boldly anticipating the common but glaring fallacy that the study of Yoga is designed only for advanced and

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*"यो गमे योगो ज्ञातव्यो योगो योगात्पर्वर्त्तत" III. 6.

†"अभ्यास वैराग्याभ्यां तन्निरोधः" I. 12.

‡"शिष्य प्रतीति प्रवृत्यो" I. 1.

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purified minds, he takes his stand on the firm rock of logic, points out the superfluity of such study on the parts of highly advanced minds, and distinctly gives two advantages of such study even for those who are extremely low in the scale of culture and purity. The two advantages are the creation of a taste for Yoga and a general understanding of the subject. The reader will realise the immensely practical value of these advantages, for although they do not reveal to the beginner the glorious truths of the spiritual life, they are important enough to put him on the way to reach the highest rung of spiritual perfection.

ABOUT MR. GANDHI'S LAW OF SUFFERING.

(By Professor Sudhdkar M. A.)

In the *Ashvin* issue of the '*Vedic Magazine*' I have read with amusing surprise an article "about Mr. Gandhi's Law of Suffering." Without first attempting to define the exact meanings and implications of the Law the writer makes haste to attempt a criticism of it which falls under the category of superficial and sentimental. It has become a fashion in these days to sing a high-flown eulogy of Mahatma Gandhi's personality as a preamble to the criticism of his doctrines. The learned critic follows that fashion. That may be expedient but it is not reasonable. Mahatma is not a scientist, an expounder of abstract generalizations whose *Personality* can be differentiated from his *Principles* to admire the one and condemn the other. He is primarily a religious devotee who lives what he preaches and whose *Personality* can not be separated from the doctrines he teaches. The Law of Suffering is one of the moral doctrines he has lived in his life for the last 30 years and all the greatness and genuine virility which his *personality* exhibits are in no small degree due to the working of his principle in all the various activities that absorb his attention. The Principle of Suffering is writ large on his *personality* and one who runs may read it. To think of his *personality* without the *principle* is to think of *Flower* without *fragrance*. I can not reasonably think how one can admire his *personality* so profusely while condemn his *principle* outright at the same time. They both fall or stand together.

Mahatma Gandhi's one ambition in these days is to apply his moral principles to the present-day political problems of his country. He is fully cognizant of the fact that the modern politics and political philosophy look with disfavour the application of any cut and dried principle of morality to the solution of the political and economic questions of the day hence so much tension of feelings between the rulers and the ruled. However, what is this Law of Suffering? This is the question which the writer should have raised and this is what he so conveniently ignores. The Law of Suffering popularly enunciated is that morally it is much better to suffer wrong than to inflict wrong. When an obvious situation occurs where your unjust opponent is arrayed with superior physical force what should you do to meet him and acquit yourself honourably? Would you like to submit ungrudgingly to the tyranny of your opponent

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and suffer both the pangs of body and soul or stand forth bravely, protesting against the unrighteous cause of your opponent? In the last alternative by challenging this veracity and honesty you voluntarily call forth physical suffering upon yourself but even though you suffer bodily thereby, you save your soul by presenting an undaunted face to the tyrant. The Law of Suffering as interpreted above is necessarily based upon the conviction that spiritual values are higher than any other values and if you save the soul you save everything for the soul can create and multiply all other values. "What if you gain the whole world and lose your soul"! says the Bible.

आत्मना विन्दते वीर्य्य विद्यया विन्दतेऽमृतं-

True power comes from our soul and immortality from true knowledge. This idea stands as the cornerstone of the Eastern (Vedic) civilization whose modern living apostle is Mahatma Gandhi.

The Law of Suffering stands the scientific test of *workability*. It works, therefore it is true. It has worked in South Africa where Mahatma Gandhi had to wage an unequal fight against the rulers of the land and it is slowly working here in India where people are awakening to realize their confessedly helpless position and the numerous disabilities by which they are hemmed in. The bureaurocracy in India like every other bureaurocracy is cold, calculating and cautiously reluctant to part with the privileges that it enjoys. Mahatma Gandhi advocates non-co-operation as the only weapon to fight against this unthinking, unrepentent and ungenerous beaurocracy which has caused an unbridgable moral gulf between itself and the people He wishes his people to save their soul in the unequal struggle. He knows the secret of imparting ideals and his own living example has led captive the hearts of millions of his countrymen who have set sail under his wise guidance on the voyage of Freedom. It is therefore better to watch, wait and see the results than to raise a hue and cry at the start.

The critic of Mahatma Gandhi's Law of Suffering has singularly misinterpreted the central idea conveyed by the Law and this will be made clear by some quotations from his article which I place before the readers of this magazine

In the third para he writes "Tolerate, forbear, suffer and such words are too stale and sickening for her (India's) ears now and the reformer who proposes remedy by sufferance can ill administer to her pains of agony. We are taught that if the father is too exacting the boy should leave the parental roof .....similarly if the government is too hard and unyielding the best thing is not to obey its law."

We ask the learned critic that if the words tolerate, forbear and suffer are too stale and sickening what remedy does he propose for the ills of his countrymen? Active aggression or bold disobedience of orders? But for these he seems to have an unmitigated horror, for he says in the fourth para.

"Such a teaching, we are afraid, will cause serious breakage of discipline and the smooth relation between the father and the child, the teacher and the taught or the ruler and the ruled will be disturbed at every step.

This is in a sense to condemn in the same breath both toleration and sufferance and the only other alternative of bold disobedience. Nothing can be more illogical and unreasonable. But the fact of the matter is that Mahatma Gandhi does never preach the toleration of evil in any form. He preaches bold opposition to evil forces by standing against them and by inviting voluntary suffering eventually. Another point to be remembered is that this principle of suffering is to be invoked only when all other methods of suasion and reason have failed and when the soul and its dignity seem to be at stake. It is a human principle appealing to the feelings and dispositions and refuses to surrender spirit before physical odds. It springs from within, its source being dictates of man's conscience.

When unlikeness of interests forbids exploiters and exploited to share intimately a common life so characteristic of friends and equals, then arises the need of invoking the law of suffering and the Principle of Non-co-operation On such an occasion even the serious breakage of discipline is to be welcomed, otherwise there will be no room for any sort of progress. All progress means some sort of breakage for it implies better adjustment. I would like to remind the

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learned critic that every individual worthy of our respect and homage does present a spectacle of a life marked by constant efforts at non-co-operation. No one becomes great by co-operating with the forces of evil. If Jesus Christ and other apostles have suffered much, as the critic admits, to redeem their countrymen from sin and misery, why is not their example worthy of imitation by us their followers? The critic of Mahatma Gandhi says they were ideal visionaries and as such it was their bounden duty to suffer and it is idle to imitate them in that respect. What a comic advice!!

In the sixth para the learned critic gives us the scriptural opinion as to the relations of the ruler and the ruled, the Raja and Praja, and tells us how these relations are ignored and with what results. He then in the seventh para bewails the present conditions existing between the people and the government in India and preaches a homily as to how the two parties should behave and how their mutual relations should be governed. He writes :—

"The every day unpleasant criticism and fault-finding are widening the gulf which seems difficult to be bridged over At such a juncture the only panacea appears to us to be this that both the national leaders and heads of government *should* resort to the old ideal and try to establish between themselves the relations of the father and the son. The father *must* and *should* always think of the betterment and well-being of the son and the son in return *must* and *should* implicitly obey the commands of the father, however bitter for the time being they may appear to him. We *must* first learn how to obey before we can claim a title to command."

The incessant *must* and *should* preached in the above quotation is just the repetition of the commonplace and is quite wide of the mark. The question is not one of ideal relationship between the two contending parties such as the Raja and the Praja but one of actual adjustment between them when one of the parties especially the one superior in physical force turns a deaf ear to all that is implied in the *must* and *should* of our critic. It is on such occasions that an urgent call for non-co-operation is felt. To shirk it is to sell one's soul cheaply.

Let the critic also remember that relationship between father and son is not always and ever one of blind submission on the part of the son but as the latter grows in years and experience we find a relation of healthy comradeship and friendship developed between them and therein is reached the culmination of parental love and filial regard. Short of this ideal of mutual understanding of each other's interests occasions do actually arise when friction becomes inevitable as a means to better adjustment. We should therefore not fight shy of the rude shocks to the social organism consequent upon that adjustment. In the end we read

"Rama is sent to exile at the clear cost of his rights and privileges by reluctant Dasrath and without frown and murmur Rama obeys."

This is a most unfortunate illustration chosen by our critic in support of his medieval theory of relationship between father and son. I say it is unfortunate because it robs Rama of all the dignity and splendour of his unique act of renunciation. It is a misreading of History to say that Rama was sent to exile. He was not *sent* to exile but *went* to exile. He voluntarily renounced his rights and privileges and courted suffering as a result of the exile to set before the world an example ever living and inspiring. The pages of the Ramayana would lose all their charm and fascination if once we shut our eyes with our critic to the Law of Suffering that Rama invoked in his case. It was in reality suffering—undeserved suffering—that made him great in History. Mahatma Gandhi is treading the path of other illustrious sons of India such as Budha, Prahlad, Harish Chandra, Guru Gobind Singh and Swami Dayanand who made our nation great and it is our bounden duty to follow him if we are to maintain that greatness.

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SWAMI DAYANANDA SARASWATI.

(By Dr. Sir Deva Prasada Sarvadhikari M. A. Vice Chancellor Calcutta University.)

I met this mighty figure more than once while he was passing through Calcutta many years ago in the course of his tour all over India for promulgation of the new found or rather new furnished up *Vaidik* faith. He addressed in chaste and fluent Hindi crowded gatherings at the Albert Hall in College Square ; and old and young were attracted by his majestic personality. A straight, tall, supple figure though rather heavily built and inclined towards *embonipoint*,—well clean shaven head and benevolent face, clad in the rich saffron-ochre-Bramhacharin garb, his was a striking figure--an attractive personality. And he had a rich sonorous voice, deep and resonant and yet sweet and vigorous that filled the hall without being any way disagreeable, rasping or fatiguing, as some forceful public speakers are apt to be.

Every sentence was well balanced, every sentiment well weighed, the diction was pure, the flow of language unimpeded and the logic irrisistible The plea was earnest, vigorous and sustained for the uplifting and the enthronement of the noble *Aryan* Faith, as the *Vaidik* sages had preached and as the *Swami* interpreted and understood. The further plea was for pure life, social regeneration and dispersal of gloom that followed age-long accumulation of rust and dust, of mountain high refuge of abuse, resting and heaping on the social fabric, eating away its vitality, sapping its foundation and corroding it to the core.

And who could resist? Many flocked to these meetings, many were convinced but many wavered and fought. The Swamiji was a born fighter, and battle royal often followed though the issues remained undecided.

A strong reactionary under current was in partial occupation of the field and even the most orthodox or conventional of Hindoos felt that later excrescences had dimmed the olden luster of their pristine faith and something not overdrastic, but reconciliable to the prevailing order of things, was needed. This mild reactionary school was embodied in teachings of religious teachers like Pundit Tara Nath Tark Shromani and Paribrajak Shreeman Sree Krishna Param hansa who had no mean following, Keshab Chandra Sen and Pratab Chandar Majumdar in the Brahmo Samaj of India, which no schism had yet broken up, were strongly supported by willing and capable fellow workers of great strength like Shivanath Sastri, Nagendra Nath Chattopadhyaya and Ananda Mohan Bose. Rama Krishna Paramhansa was lowly attracting to his singularly sweet yets forceful personality not only the devotion but also the intellect of the country. The Rev. Dr. K. S. Macdonald and Rev. Mr. Kali Charan Bannerjee—followed later on by Mr. Fletcher Williams--used to hold great sway over young minds. Between all these seemingly diversified--but really non-contending—influences, the student mind of Bengal was set a thinking on the high and serious.

Swamy Dayananda, therefore, addressed audiences bent upon search for truth but not quite attuned to reception of what he was ready to impart, in his own particular way. A certain amount of detached isolation, such as the merely academic and philosophical seeker sometimes worked up, was therefore inevitable. The spirit of Protest,, if one may so call it—such as in an other country called forth the Protestent and in this country the Bramho—was in the air, the spirit, such as from age to age has brought forth Budha, Sree Krishna, Jesus, Mohammed, Chaitanya, Nanak, Kabir, Dadu

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and Ram Mohan Roy, for the uplifting of man from prevailing vice. But for such a persistency of spirit, pervading all over the country, Dayananda, Rama Krishna and Vivekananda would not have been called upon, by this Great Spirit to take up their great, though grateful load.

And Swami Dayananda bore his load well and to purpose. He had by no means a *Carte blanche*, such as some of the workers in the same field had before him. The gathering gloom had been slowly dispersing and the exerting spirit was abroad with the growing spread of education. Change of faith—even a fresh phase of the same faith—hoary with traditions and flanked by vested interests, was no easy matter. Though Bengal receptivity was not remarkable, he worked wonders in the Punjab and the United Provinces where the Swamy's followers rose in numbers by leaps and bounds and are still steadily on the rise. Few of the newer denominations can show such a record. The selfless devotion and sustained work of the Swami and his immediate followers was instrumental in achieving this wonderful result. And those that followed added useful social and educational ends to the spiritual side of the work which has helped in making their Samaj a force to reckon with.

As happens and as is bound to happen, there has been a set back now and again. Suspicion, misapprehension and worse have dogged the workers' step in recent times, possibly because of black sheep here and there which no fold can escape. But that makes little difference to the real issue and Swamy Dayananda's work lives and grows and will continue to grow from more to more. It cannot do otherwise, for organisations that have to their credit selfless, devoted and insistent workers like that moving the Hardwar Gurukul, and the Kanya Maha Vidyalaya very whole heartedly—[some promoters and products of which (of both the sexes) I had the pleasure and benefit of meeting during my recent sojourn in Simla] is bound to thrive and win God's grace. The Samaj is making itself responsible for some fine publication—work which will aid Hindoo India in winning back or fitting in a new and attractive setting some of its long lost gems. May God bless and prosper the great and glorious work and bless him who started it and who, through good report and evil, have been steadfastly, loyally and prayerfully carrying it on.

They are true worshippers if love of Him and love for man of deeds done to Him be true worship as we have been taught. Through chosen instruments like this it was His wont to get His work done, as has been known, believed and declared from age to age in this progressing world—this ever going *jagat* of ours. No stagnation is permissible in the world—or else the *Jagat* that which is constantly going would cease to exist, as such. And that would be the *end*. But *na Devaha Shristi nasha Kaha*. He will not allow his *created* to be exterminated. It therefore *goes on* and goes on and is verily and veritably *Jagat* though it changes and sometimes changes out of recognition—at least to the grosser eye, when the inner vision is wanting.

This if good in the physical, is alike true in the psychic and in the spiritual world. The *Rishi* is the seer that sees far ahead and those that can look back can judge and pronounce or at least feel, whether the sage saw aright.

The same mighty voice that proclaimed that the *Devoted* (not necessarily the *Elect*) shall not be destroyed (*Na may Bhaktaha Pranasyati*) also ordained that from *Juga* to *Juga* he would manifest himself for the succour of the Righteous, for the enthronement of Truth and for the confusion of the wicked. That is the world's history as Man knows it and reads it aright now and again. But there is a notable, if, unknown, oneness underlying deep the situation and there is neither violent disruption nor down right revolution. It is all evolution continuity if not sameness—change in metabolism if you like to put in language elsewhere familiar.

The story of the ten *Avatars* of the Hindoo—or twenty-one for those who according to the later cult believe in as many—is an instructive and interesting object lesson in this concern. Divine mani-

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lestation to carry matter further is perciev-sible in the humblest of his creation, and in sall ages and climes, call this belief *Adwaita-vaad* or *Pantheism* if you like or ridicule iit and resent it as much as you like, you never get over the idea, however, that out of his own image he made man. Though ffor man it would be rank unbelief according tto many boastfully to cry out *Soham* or *Ham sha* or *Tat ta masi* the idea is deep underlying somewhere and is a solace and stay to some and an instrument of wicked vanity in others. Avatars may be ten, twenty-one, or many times more according to the strength of faith of believers and the ranks of the prophet may be multiplied *ad infinitum* according to faith or may be shrunk and curtailed as fancy reason or polity may proclaim—But the "God-known" or the "God-marked" or the "God-perceived"—perdoing the wicked weakness of the ideation, hold the board in all ages.

Canonisation in the Christian Church has not yet come to a close and the latest addition to the calenders of saints is likely to be a Rev. Indian American.

Kateri Tekakwaitha, Mohawk Indian maiden, seems certain to be the first native North American saint. Mgr. William H. Ketcham director of the Bureau of Catholic Indian Missions, hopes for the early canonisation of Tekakwaitha, so that the Indians of the United States of whom about 100,000 are Catholics may have the privilege of venerating one of their own people. Tekakwaitha was born in 1656, near the spot, and only ten years after the time of Father Jogues' martyrdom. Her father was a Mohawk warrior, and her mother a Christian Algonquim who had been reared in the Catholic faith by the French settlers of Three Rivers, Canada. It is written of her that she "did not live the life of an ordinary Christian; she understood clearly the highest counsels of Our Lord, and she gave herself up to these exercises of the interior life of prayer and recollection which are supposed to belong only to the cloister. Her days at Caughnawaga were a round of deeds of marvellous piety, burning zeal, and generous charity."

Why should saints be denied in the degenerate and weakening East—Saints in the broader and larger sense of the term and not of narrow churchianity. They "understand clearly the highest counsels of the Lord and their days also are a round of deeds of marvellous piety, burning zeal and generous charity."

One such was Swamy Dayanand and a mighty one was he.

REVIEWS AND NOTICES.

ENGLISH.

We have received the following from the Superintendent Government Printing Punjab.

(1) *Report of the Administration of the Jails in the Punjab 1919. Price Rs. 2-0-0 or 4 s.*

(2) *Report on the Vaccination in the Punjab for the year 1919-20 by Lieutenant-Colonel W. H. C. Forster D.P.H., I M S, Sanitary Commissioner Punjab. Price 0-10-0 or 1 s.*

(3) *Annual Report on the Working of the Indian Factories Act 1911, in the Punjab for the year 1919. Price 0-6-0 or 10 d.*

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(4) *Report on the Working of the Indian Factory Act in N. W. F. Province for the year 1919. Price 0-4-0 or 8 d.*

(5) *Report on the External Land Trade of the Punjab for the year 1919-20. Price 1-0-0 or 1s. 10 d.*

(1) The Report is mournful reading. It is a tragic record of the increase of all round crime during the year under report. The average jail population increased from 14219 to 15231. The report ascribes the increase principally to the disturbances of April 1919. The whole of the lamentable increase cannot, however, be ascribed to this cause The "offences against the state" did, no doubt, increase from 27 to 478, but thefts increased from 2,058 to 2,669, cases of house breaking from 1,614 to 2,453, of kidnapping from 294 to 422, of culpable homicide from 289 to 382 and offences relating to marriage from 497 to 640. It is noteworthy that offences relating to bad livelihood showed a marked decrease of 551. Thanks to the bungling of Martial Law (?) Tribunals the number of literates in jails rose from 251 to 435. The ratio per cent of literates to the illiterates rose consequently from 1·88 to 98·12 in 1918 to 2·64 to 97 36. "This increase," says the report, "is regrettable." What is really regrettable, however, is the surrender of the machinery of law and order to the lawless and riotous forces of O'Dwyerism and Dyerism. The number of jails is as follows:—4 central jails, 17 district jails, 9 sub jails, 2 camp jails, 1 special female jail and 1 special Tubercular jail. It is, however, proposed to locate a fifth central jail at Jullundhur and to build a specially equipped jail for tubercular prisoners at Madhopur.

(2) The report shows that our Government is pushing forward in India and enforcing with the help of law courts vaccination which is condemned by an influential section of eminent medical opinion in the West and which cannot be forced in free England upon the children of those who consciously disbelieve in it. An amendment of the law in this direction is needed in India as well. The total number of operations performed during the triennium was 2,727, 624 being an increase of 127, 319 as compared with the preceding three years It is doubtful whether from the higher stand point of clean hygienics, vaccination is at all a gain.

(3) The total number of factories under the act rose from 203 in 1918 to 247 in 1919. New ginning factories were erected in the canal colonies. Of these factories 220 actually worked under the year. The total number of operatives employed was 39,000 compared with 36,000 during 1918. The curse of industrialism having invaded this old country the evils inseparable from it—sweating, profiteering and deterioration of the physique of the workers—have also begun their ravages. The following excerpts from the Report speak for themselves:—

(*i*) "Sanitary conditions in factories have not shown any improvement during the year.....

(*ii*) "The efficient ventilation of extremely dusty ginning rooms is still an unsolved problem." (What wonder, then, that tuberculosis is on the increase)

(*iii*) "Owing to lack of combination among the operatives they are not in a position to secure advances of wages in any way proportionate to the profits made in factories. Factories which make over 80 P. C. net profit cannot claim to be paying their employees fair and reasonable wages. By the number of complaints I receive from employees of unfair treatment by unscrupulous factory owners, it is evident that labour has little or no means of redress in cases of dispute regarding wages. The unskilled labour for seasonal factories is usually brought from a distance by contractors, and as wages are usually kept in arrears, they are forced to work practically as long as the owner pleases. Even a semi-educated workman of the engineer class has little hopes of redress. If he refuses to work excessively long hours, he is turned out on some pretext or other and his wages forfeited, for he rarely has a written agreement with his employer..... A Simple Work Act for the protection of industrial labour in India is a measure which is long overdue."

(*iv*) "Only a few factory owners have provided quarters for their employees, and,

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generally speaking, such quarters are overcrowded and badly ventilated."

(v) "In the absence of proper inspections I have every reason to believe that the employment of women and children for excessive hours in seasonal factories, which has been so prevalent for many years past, continued in 1919, and as the profits of illegal working far exceed any possible fine, it is an abuse not easily checked ..... The injury to health, the disruption of their home life, the neglect of children and the chances of molestation in dimly lighted factories all come into operation whether a woman is engaged in a cotton spinning mill or a ginning factory."

(vi) "Two hundred and forty-one accidents occurred during 1919, as compared with 160 in 1918 and 211 in 1917. Of these 195 accidents occurred in the Railway shops and other Government factories, while 46 took place in non-Government factories, mainly in seasonal factories."

(4) The number of factories under the Act in the N. W. F. P. decreased from 6 to 5. The remarks in the preceding paragraphs in regard to labour conditions apply *mutatis mutandis* to this province also.

(5) As compared with the preceding year, total imports decreased from 34 thousand to 26 thousand maunds in weight and from Rs 22 lakhs to 17 lakhs in value. Total exports decreased from 19 thousand to 17 thousand maunds in weight but increased from Rs. 49 lakhs in value. It is sad to note that during the year under report 2,184 maunds of *charas* valued at 2 57.2 9 Rs. was imported into the Punjab from Kulu and 1330 maunds valued at 1,93,631 from Kashmir.

A Manual of Hindu Ethics by Mr. G. A. Chandavarkar with a foreword by Professor Rama Deva B A., M R A.S. Second Edition. Revised, Enlarged and in part rewritten. Price Re. 1. Can be had of the author V W. Purohit & Co, Booksellers, Residency Bazar, Hyderabad (Deccan).

This book consists of a careful compilation of moral and religious truths from classical ancient works. The plan is admirable, the extracts appropriate and inspiring. The book deserves to be made a text book in all national and other schools which care for the building up of character. We strongly recommend it to students and youngmen. The book first appeared by instalments in the *Vedic Magazine* and the first edition was reviewed in these columns. We hope the book will pass through many editions.

The Gita and the Castes by Mr. Kshirod Chandra Sen B A., Late of the Provincial Executive Service Bengal. Price annas eight only. Can be had of the author Madaripur (Faridpur) Bengal.

The book consists of two chapters. The first is an eloquent and thoughtful plea in favour of Mr. Patel's Bill and the second a luminous exposition of the Shastric principles of social reconstruction of which the caste system is a vile corruption. The following paragraphs give a gist of the author's views:—

It appears that in India social affairs were at some period conducted on communistic principles, which require from each citizen work according to capacity, and the caste division represents the method of calculating the capacity for work. Now capacity includes mental and moral as well as physical capacity. Work comprehends quality as well as quantity; it is also full of variety. In a complete society there must be priests, cultivators, and labourers. The work of each of these classes of workers is essential, for the welfare of the society. The demand of work according to capacity would at once suggest a preliminary examination for determining the capacity.

This examination must have been preceded by a classification of the work required of the aggregate population, followed by a calculation of the proportion in which the *gunas* must be combined to give the maximum out-turn in quality and quantity in each of the classes of work. The whole problem is an exceedingly complicated one, and the division of the population into four fundamental parts shows an extraordinary power of analysis and synthesis, which, if it were possessed and successfully exercised by human beings, would entitle them to the highest eulogy, as the perversion of the original communistic idea would deserve the deepest condemnation. Perhaps with the growth of population, as the communistic method of conducting social affairs slowly gave way to a predominance of individualism, the original *varna* division by periodic governmental inquiry gave way to the hereditary division, in proportion to the growth of individualism. At all events the introduction of heredity has led to such enormity of social corruption and national degeneration that it is difficult to reflect dispassionately on the subject.

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The best way of conducting social affairs has not yet been discovered. Individualism and socialism, with their various ramifications, have yet failed to produce the most satisfactory results; and the relations of Capital and Labour, of producer and consumer, of buyer and seller, of rulers and the ruled, at the present moment in the civilized world, are in such a perilous condition, that it might look extremely unreasonable to pass an unmixed condemnation on the caste system, which tends to give stability to these relations, and to prevent social distempers to which the European system, leaving every individual full freedom to choose his own avocation is exposed, by reason of the fact that the character of the *personnel* in every profession undergoes a drastic change in every generation; while it must be borne in mind that the general social climate in India to-day is so fundamentally different from what existed before, that unless t can be made to adapt itself to its altered nvironment, the caste system is doomed to estruction.

One may or may not agree with all the statements and arguments embodied in the book, but it cannot be gainsaid that it is thought-provoking and full of refreshingly original ideas. It must find a way into the private library of every Hindu interested in the welfare of his country.

Srimad Ramayana Part I Bala Kanda. A popular drama in English (in five acts) by J. S R Sarma B A, With an Introduction by K. S. Rama Swami Sastri B.A., B.L. Published by the author, Point Pedro. Ceylon Price Re. 1.

We believe that the Ramayana is the most inspiring and uplifting epic poem in the entire range of the literature of civilized humanity. The more it is studied, either in the original or in translation, the better it would be for the moral health of the community. We, therefore, heartily welcome this new drama full of lofty ideas written in chaste English. It will uplift all, whether Indians or foreigners, who will read it. It will, we hope, do its share in arresting the process of denationalization set in operation by the present system of education which produces in the mind of our youth a contempt for the civilization and culture of their ancestors and a slavish adoration of outlandish standards of conduct. We trust this excellent book will have an extensive circulation.

Progress Report of the Scheme of an Ideal Suburban Town of Lahore by Dewan Khem Chand Bar-at-Law. Printed and Published by Tandon & Co., at the Liberal Press, Railway Road, Lahore

Lahore is getting congested day by day, Mr. Khem Chand has, in this brochure set forth the main features of his scheme of a suburban town—a self-contained Co-operative Garden Town in the Suburbs of Lahore.

Central Museum Lahore Annual Report 1919 20 Printed by the Superintendent Government Printing Punjab 1920. Price 13 annas or 1s 8 d.

The Lahore Museum is one of the finest in India. The report is an interesting illustrative record of all round progress. The lantern lectures arranged by the Museum authorities were attended by altogether 1,787 persons and the average attendance at each lecture was 149.

ARYA BHASHA (HINDI.)

संध्योपासन । *by Pandit Shripad Damodar Satyavalekar, Swadhyaya Mandal Aundh (Satara District) Price 1 Re. 8 annas. Can be had of the author.*

Pandit Satyavalekar, the distinguished Vedic scholar, needs no introduction. He has rendered services to the cause of Vedic research for which our people can never be sufficiently grateful. The work under review is an original and scholarly exposition of the Aryan Prayer Book The Introduction is extremely well-written and gives directions, with reasons, as regards various details connected with Vedic worship. No Hindi knowing man or woman can afford to do without this invaluable work.

पुष्पलता *by SriyutSudarshan. Published in the Hindi Granth Ratnakar series. Price 0-14-0 (paper cover) and 1-2-0 (cloth bound). Can be had of the Publishers Hira Bagh Bombay.*

Sriyut Sudarshan is one of our most brilliant rising Hindi authors. The work under review is a collection of 13 beautifully told social stories. The stories are written in chaste Hindi and are fully illustrative of our social life and the changes wrought in the social conscience by the influx of western ideas. The author has a strongly developed but finely disciplined

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imagination and deep insight into human nature which peculiarly equip him for the difficult task of a story-teller. His analysis of human motives is, at places, masterly. We commend this book to all Hindi-knowing men and women fond of edifying entertainment and entertaining edification.

रोम का इतिहास *by Professor Jowala Prasad M A., Published by Tarun Bharat Granthavali Karyalya, Daraganj, Allahabad. Price Re. 1.*

This is a valuable addition to Hindi literature. The future masters of Self-governing India must study the history of various countries in order to be able to take an intelligent interest in the moulding and shaping of the destinies of their own country. The work under review is an interesting and well-written account of the progressive development of Rome and its chequered subsequent career.

URDU.

Trana-i-quam Published by Messrs Narain Dutt Sahgal and Sons, Booksellers, Lohari Gate Lahore. Price 1 4-0.

It is a beautifully and artistically printed collection of stirring and heart-rending national songs, depicting the woes of a subject race, by different poets Some songs by Dr. Iqbal and others are really first rate. Those relating to Martial Law atrocities are most pathetic We commend this collection to all Urdu-knowing patriotic Indians.

MANORAMA OR THE NEW WOMAN REDEEMED.

(A Serial Story specially written for the Vedic Magazine by 'Kaushala.')

Chapter VII.

The Friends.

It takes two to speak the truth—one to speak and an other to hear (*Thoreau.*)

"Hallo, Vishnu! You are in a brown study to-day. What are you thinking of? Perhaps Manorama is on your brain."

"I will not deny that. Just now I am thinking of the angel you have just named."

"Smitten so awfully! Did not I tell you that the physical charms of the enchantress would do for you. What about the picture of your future wife that you drew only the other day."

"I have been thinking over the matter. It seems to me that Manorama has a beautiful soul. She possesses potentialities which by judicious guidance can be converted into actualities"

"What do you know of her soul? Why not honestly acknowledge that her beautiful make and dazzling complexion have profoundly disturbed your peace of mind and made you entirely blind to all else. You have met her but once and yet you talk of her moral and intellectual qualities."

"I knew by intuition as soon as I set my eyes upon her that she was a wonderful woman possessed of a saintly character, a heart of gold and a sweet disposition."

"This is the rot which every lover talks before the first intoxication of voluptuous beauty has worn off. You are mad

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Vishnu! You have been captured by a half-educated frivolous girl of matchless beauty who has at present no serious ties and interests and who cares more for a frock that will set off her charms than for all your missionary activities."

"Hari! Your talk is outrageous. How can you tread with such wanton carelessness on sacred ground? You are my dearest friend and yet these flippant observations even from your lips pain me"

"Flippant quotha! I must speak out the bitter truth to your face and thus do a friend's duty even though I know it is useless. It is absolute folly to argue with a monomaniac and that is what the sight of Manorama's ravishing beauty has made you. I tell you frankly that your marriage will not be happy. I wash my hands entirely of it"

"Excuse me! I do not regard you an authority on this subject. A cynic and a misogynist like you is bound to croak like that. What know you of women?"

"I can study women dispassionately and scientifically because for me they are merely subjects of study and I am impervious to their bewitching smiles and captivating poses."

"That, of course, any body could see when you shook hands with the girl at the time of parting"

This was a home thrust. Hari twitched his countenance, distorted his features, clenched his teeth, then blushed visibly and finally recovered his glacial imperturbability and said.

"I will be honest to you! I was caught tripping that day. Her baauty and graciousness did, no doubt, shake and unseat me a little. But this incident further strengthens my position. It shows in the first place that a beauty which can move a stern man like myself cannot but enthrall you completely and obfuscate your understanding."

"Why not say that your cynicism has at last extinguished the glimmerings of dawning sense produced by the inspiration afforded by her majestic and commanding presence."

"You will soon begin to talk of her as your "queenie," "lovie," "sovereign" and what not. But what about your old mother? Will she be able to pull on with a modern fashionable woman?"

"Hari! You are taking liberties! How dare you asperse the character of a lady whose qualities of head and heart you are too boorish to appreciate. Please note that you are presuming too far upon my indulgence."

This cold and calculated insult delivered in frigid tones, stunned Hari. He and Vishnu had been life-long friends Vishnu had so far always deferred to the judgment of Hari and paid his tribute of admiration and homage to his superior intellect. Hari's brusqueness and brutal frankness had, no doubt, sometimes ruffled the temper of Vishnu and led to passages at arms but these encounters had left no permanent effects, for Hai had a generous heart. He struck heavy blows and rode roughshod over the susceptibilities of others, but, at the same time, he met the angry retorts of his victims with calmness and was too deep a student of human nature not to see that words prompted by wounded vanity and scathing terms uttered by those worsted by him in argument and brought to bay in discussion were never to be taken as deliberate insults and studied affronts which originated in malice. He took ebullitions of temper as indirect compliments to his towering intellect, for, abuse and loss of temper in controversy have always been rightly believed to be surest acknowledgements of defeat in ratiocinative logic. The present words of offence had, however, been uttered in a defiant tone as a sort of resentful protest against unwarranted interference and officious dictatorship. Intellectual men are often supersensitive. Their perceptions are keen and quick. If they had dullness of apprehension, they would be dullards and not intellectuals. Only a lazy loon and sluggish oaf or a perfect yogi and Mahatma is not sensitive, the one because he lacks sensibility, the other because he has mastered it

Men of the type of Hari are peculiarly sensitive. Though lacking in vanity, they

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are remarkably proud. The slightest slight and the faintest indignity lacerates the soft tendrils and twists the tender chords of their heart. Such people are a bundle of nerves. Their nervous system is always overstrung and their supersensitiveness costs them untold agony and the deepest distress of the soul. Hari was stung to the quick, streams of tears flowed down his swarthy cheeks; the sturdy unkempt man who had enjoyed many a *contretemps* created by himself wept like a child His love for Vishnu was the only emotional tie that bound him to the terrestrial regions, otherwise he was perched on an unapproachable height of intellectual eminence and floated in ethereal regions filled with the odour of mysticism and the scent of imaginative exhiliration. It seemed to him that the ground had slipped from under his feet, the scales had dropped from his eyes and he stood a completely disillusioned man. The sense of the potency of the sexinstinct even in the best of mankind was borne in upon him with compelling emphasis and intensive forcefulness. His best friend had almost broken off all relations with him and delivered to him an ultimatum because he had given him a bit of his mind in regard to mere chit of a girl with hypnotic attractiveness and arresting fascination whom he had seen but once. He felt like a lion baffled and checkmated. The heart within him palpitated violently and thumped. He was the very picture of impotent mortification of the soul and cruel disappointment. He felt like one bereaved While wrapped up in deep abstraction, he felt an impulse, obeyed it forthwith and suddenly fled from his friend's presence. This he did so quietly and unobtrusively that Vishnu did not notice his departure.

Vishnu's mind too was at that time intensely busy. His bosom was also rent and torn asunder. After he had uttered the fateful words, he stood astounded at his own boldness. Hari's domination over him had been complete and undisputed. He had always been his consistent admirer and adorer. Hari had always been his prophet, a walking cyclopœdia that never failed to satisfy the curiosity of the most diligent inquirer. No matter whether the subject on which you required information was religious, social, economical, sociological or political, Hari was ready with the most accurate and up to date information No matter how strong the argument against his position, his analytic intellect dissected it mercilessly and laid bare the underlying fallacy Vishnu could not understand how he, who had always intellectually kowtowed to him, could thus defy him. However, in the heat of the moment, with the lovely picture of Manorama floating before his mind's eye, he did not blame himself. On the contrary the enormity of his friend's crime was becoming clearer to him every moment. Surely he had never thought before this that his friend, with all his erudition, had such coarse tastes that he could speak so outrageously of the loveliest being in God's creation. To know Manorama was to adore her. He loved Manorama and to hear anything against her was to take part in a treasonable conspiracy. Then he suddenly bethought himself of Hari—his unselfish love, sage guidance and selfless devotion. He was a man who was worth his weight in gold. Tenderness swept over him, he felt a pang in his heart and lifted his face with a sweet smile of benignity but only to discover that Hari was not there. This staggered him He ran to Hari's quarters as soon as his legs could carry him. When he reached his friend's sitting room littered with books, periodicals and papers scattered all about the floor and lying in heaps in the rough shelves made of gnarled wood, he inquired from the boy servant who had respectfully saluted him where his master was. The reply confounded him. He was told that Hari had gone abroad suddenly with his bedding and portmanteau and had left no address. Vishnu on receiving this terrible intelligence felt stupified and with agonised looks of blank bewilderment quietly retraced his steps and shuffled back to his house, a sadder but not a wiser man.

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CONTEMPORARY THOUGHT REVIEWED.

SLAVERY AND ITS NEMESIS.

Under the above heading, Mrs. Besant contributes an article to the October number of the "*Theosophist.*" It is a most thoughtful article. Colourless races of the world have been treating with contempt the coloured races Nemesis has followed and is following this oppression. "Spain paid her Karmic debt in the loss of her empire. The United States of America paid part of hers in the Civil War and is still paying it in the "Negro Problem" which, like the question of the sphinx, must either be solved or devour....."A new book called Dark Water has been published. The author is Dr. W. E. Burghardt, Du Bois, in whose veins flows a stream of French, Dutch and African blood. He is a Doctor of Philosophy of Harvard University, an ex-student of the Universities of Paris and Berlin, Director of Publications and Research in the National Association for the Advancement of Coloured People and editor of its journal *The Crisis* and author of various books. He claims to be the chief spokesman of the two hundred million men and women of African blood. Mrs. Besant's article consists, in the main, of extracts from this book.

Dr. Du Bois asks what is "the current theory of colonial expansion, of the relation of Europe, which is white, to the world which is black and brown and yellow?"

Bluntly put, that theory is this: It is the duty of white Europe to divide up the darker world and administer it for Europe's good. This Europe has largely done. The European world is using black and brown men, for all the uses which men know. Slowly but surely white culture is evolving the theory that "darkies" are born beasts of burden for white folk. . . White supremacy was all but world-wide. Africa was dead. India conquered, Japan isolated, China prostrate, while white America whetted her sword for mongrel Mexico and mulatto South America, lynching her own Negroes the while. Temporary halt in this programme was made by little Japan, and the white world immediately sensed the peril of such "yellow" presumption.

In Europe education and political power are limiting the very rich:

But there is a loophole . . . This chance lies in the exploitation of the darker peoples. It is here that the golden hand beckons. Here are no labour unions or votes or questioning onlookers or inconvenient consciences. These men may be used down to the very bone, and shot and maimed in "punitive" expeditions when they revolt. In these dark lands "industrial development" may repeat in exaggerated form every horror of the industrial history of Europe, from slavery and rape to disease and maiming, with only one test of success—dividends.

The cause of the World War, according to Dr. Bois, was the competition among white nations to possess the labour power of yellow, brown and black peoples. Colonies are places where "Niggers" are cheap and the earth rich. Germany wanted to participate in this "conquest," not for assimilation and uplift, but for commerce and degradation.

Dr. Bois thus sums up what this exhibition of white selfishness has led the darkies to think.

What then, is this Dark World thinking? It is thinking that, as wild and awful as this shameful war was, it is nothing to compare with that fight for freedom which black and brown and yellow men must and will make unless their oppression and humiliation and insult at the hands of the White World cease. The Dark World is going to submit to its present treatment just as long as it must, and not one moment longer.

This point of view leads, of course to fierce hatred. The following lines taken from the book express this concentrated hatred.

I hate them, oh!
I hate them well,
I hate them, Christ,
As I hate hell!
If I were God,
I'd sound their knell
This day!
Who raised the fools to their glory,
But black men of Egypt and Ind,
Ethiopia's sons of the evening,
Indians and yellow Chinese,
Arabian children of morning,

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And mongrels of Rome and Greece?
Ah well!
And they that raised the boasters
Shall drag them down again –
Down with the theft of their thieving
And murder and mocking of men;
Down with their barter of women,
And laying and lying of creeds;
Down with their cheating of childhood
And drunken orgies of war –
down
down
deep down
Till the devil's strength be shorn,
Till some dim darker David, a-hoeing of his corn,
And married maiden, mother of God,
Bid the black Christ be born!
This is, indeed, mad hatred which no grievances can justify.

This exploitation, however, still continues Mrs. Besant quotes from an article in the London "Observer" by Sir H. H Johnson who tells us that there are in "British" East Africa.

About four million indigenous negroes and negroids, twentyfive thousand Arabs and Indians, and three thousand seven hundred white men. Of these white men some three thousand come from the United Kingdom and about seven hundred are South African Boers, who were brought in as settlers after the conclusion of the South African War.

These four million "have become very anxious about their land tenure and consequently restless and discontented and less and less inclined to enrich the European immigrant with their cheap labour".

Then the natives are slowly coalescing, Bantu with Nilote, Muhammadan with Christian and Pagan, Somali and Galla with hitherto despised Negro, in their common hatred of the invading white man, owing to the exceptional cruelties which have stained the white man's record during this period of fifteen years. These are not cruelties of soldiers or policemen, of Government servants of any kind, but of individual settlers, British or Boer in origin. Not only have murders, light-hearted murders, of natives taken place all too frequently, not only have revolting cruelties been committed, but, when the white delinquents are brought up for trial, white juries acquit them or white judges inflict trivial penalties, or rebellious public opinion forces a Governor to revise a sentence. I doubt if capital punishment for murder has ever been imposed on a white man in East Africa.

Again, in the Great War, thousands and thousands of native porters were compulsorily enrolled by our Government or by the military authorities in the unhappily styled "Protectorate," and the arrangements for their commissariat, their medical treatment, their lodging and clothing have been miserably inadequate, with the result that some twenty-three to twenty-five thousand of them (it is reported) died during the pursuit of the German forces. The survivors have retained tongues and the power of speaking: some, even, had been mission-educated, and when "Dora" took her hand off the mail service they have stammeringly told the world outside Africa something of their preventible sufferings, and even of singularly callous and sometimes cruel treatment at the hands of the military authorities.

Now the culminating incident is this. Some two months ago there occurred at Nduru, in British East Africa, cases of flogging and torture so severe that, according to a medical officer's report, "fat had been crushed out of the muscles" of the wretched victims; in other cases, "the flogged natives died from the torture and flogging". These crimes seemingly were committed on a European's plantation . . . the Europeans, in what is now termed a "colony." apparently take the law into their own hands and administer punishment as they please.

Dr Bois is no mere hater and agitator He comes forward with a constructive scheme. He proposes that the German Colonies "with their millions of square miles and one half million black inhabitants" should form a nucleus giving Black Africa, "its physical beginnings." The Belgian and Portugese Colonies might be added, giving a second area of 1,700,000 square miles and eighteen million inhabitants.

Let England give self-government to India and Nigeria with a full voice in the British Imperial Government. Races not ready to take up self-government may be under international control for a time. Somali-land and Eritrea may go to Abyssinia, and then, with Liberia "we would start with two small independent African States and one large state under international contract." This half of the book ends with the following paragraph.

Twenty centuries before Christ a great cloud swept overseas and settled on Africa, darkening and well nigh blotting out the culture of the land of Egypt. For half a thousand years it rested there, until a black woman, Queen Nefertari, "the most venerated figuae in Egyptian history," rose to the throne of the Pharaohs and redeemed the world and her people. Twenty centuries after Christ, Black Africa—prostrate, raped and shamed—lies at the feet of the conquering Philistines of Europe. Beyond the awful sea a black woman is weeping and wailing, with her sons on her breast. What shall the end be? The world-old and fearful things—war and wealth, murder and luxury? Or shall it be

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a new thing—a new peace and a new democracy of all races, a great humanity of equal men? "*Semper novi quid ex Africa!*

Well may Mrs. Besant exclaim. "Only Brotherhood can redeem Only on Brotherhood can the New World be built."

TROUBLESOME MESOPOTAMIA.

Colonel T. E. Lawrence, writing to the *Sunday Times* on the situation in Mesopotamia says:—

"We say we are in Mesopotamia to develop it for the benefit of the world. All experts say that the labor supply is the ruling factor in its development. How far will the killing of ten thousand villagers and townspeople this summer hinder the production of wheat, cotton, and oil? How long will we permit millions of pounds, thousands of Imperial troops, and tons of thousands of Arabs to be sacrificed on behalf of a form of colonial administration which can benefit nobody but its administrators?"

The *Manchester Guardian* tells us that the division of British and French policy is creating fresh complications:—

"The vision of a homogenous Arab state, fostered by French influence in the north and by British in the south, becomes less likely of realization. Following the deposition of Emir Faysal by the French comes the appointment of his brother by the British Government to rule in their sphere of influence. Faysal himself is on his way to Europe, and will doubtless seize on the rift in Allied diplomacy to appeal to British sympathies. Meanwhile, so long has a firm and wise Allied policy for the whole region between the Mediterranean and the Persian Gulf been delayed that the actual warfare which the French have brought on themselves in the north has its counterpart in continued and often serious guerrilla fighting in the British zones. An attempt to fulfil the pledges of the Peace Treaty is being conscientiously but tardily made by Britain in the calling together of a national assembly at Bagdad.

The *London Chronicle* thus lays bare the none too altruistic motives of the British Government.

"A popular answer in some quarters is 'oil'; but it is one which can only be made in gross ignorance or in bad faith. The British Empire's interest in the region existed long before oil was thought of, and would exist if no oil were there. The 'jugular artery' of the Empire is the Suez Canal and Red Sea; and the further passage to India is dominated by the Persian Gulf. The Middle East countries dominating these seaboards—Palestine, Arabia, Mesopotamia, Persia—are countries which we have never tried to rule in the past, but which it has always been important for us to prevent from falling under the domination of a Great Power hostile to ourselves

"Our aim must still be not to annex these countries, but to foster local free states in them. In Persia we have been and are practically the sole factor which keeps an independent state alive. In Palestine we hope to develop a free Jewish state. In the greater part of Arabia we look to king Hussein and the Emir Faysal. It has been suggested that we should hand Mesopotamia over to Faysal. It might be a good solution, if he is equal to the task; but that condition needs to be very carefully examined. Failing him, there is no visible alteanative but either to undertake it ourselves, under the international mandate conferred on us, or leave it open for future aggression by others. This last course may appear cheap and easy at the moment; but if we are really anxious 'to avoid future wars'—real wars, not local operations like those now in progress—we shall not take it."

Thus the cat is out of the bag. Mesopotamia must lose its independence so that British domination in India may continue. The following communique has been issued at Simla:—

News has been received that Sir Percy Cox, High Commissioner in Mesopotamia, has invited his Highness the Naqib of Baghdad, the hereditary guardian of the great Baghdad shrine of Shaikh Abdul Qadir Gilani, to form a Council of State for the conduct of administration of Mesopotamia and to become its president. The Council so formed will conduct the administration subject to the guidance and direction of the High Commissioner until such times as the National Assembly meets and decide upon the future form of government It will be representative of all Vilayats and indigenous communities and will consist of 17 or 18 members, of whom eight will be given portfolios and administer the existing departments. The portfolios will be as follows:—President of Council and Reconstruction and the departments of Interior, Finance. Justice, Religious and Charitable Endowments, Education, Defence (Levies Gendarmerie, etc). Public Works and Commerce.

This is an honest attempt at a solution, but it is by no means certain that our Imperialist and Anglo-Indian friends will ever let the poor Mespots attain real freedom. Commenting upon this communique the *Civil & Military Gazette* of Lahore says:—

It is evident from the announcement that made yesterday Sir Percy Cox has not lost much time in setting the machinery in motion to establish an Arab administration. *It must be left to conjecture* to decide *whether he considers the country now sufficiently settled for this scheme to work with harmony or whether pressure has been applied from Home to expedite the business even if a risk is involved in so early an appeal to the*

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people to come and govern themselves. The selection of a well known sheikh of Mesopotamia is undoubtedly a better move than the proposal to instal Emir Feisul's brother, capable though the latter may be The Arab of Mesopotamia holds Baghdad in more respect than Damascus—if he can be regarded as capable of holding anything in respect. The problem of Mesopotamia will not end however with the formation of a Council of State and a National Assembly, *and it is doubtful if the people desire an Arab ruler at all.* They were addressed on the subject in 1918 and the answers received from each district, with but two exceptions signed by 45 people in one case and by 145 in the other, were unanimous in declaring that no Arab head was desirable. The *political condition of the country is still exceedingly elementary, tribal customs remain and the sections are so numerous and so antagonistic to one another that it is difficult to imagine that the country will consent to pull together amicably in the harness of state in the short time demanded by the British tax-payer.* The important step taken by Sir Percy Cox is however a striking proof of the sincerity of the British Government's intentions.

The Italics are ours One wonders at the self-complaisance and self-righteousness of our Imperialist friends If they desire to exploit a foreign country and to use its natural resources in their interests, they at once discover that the political condition of the people is elementary as if that affords any the least justification for foreign domination. At the time of the Roman conquest, the political condition of England was, without doubt, elementary. Why do not, then, English historians regard the battle of Hastings a land mark in the history of freedom and why do they worship the memory of patriots like Harold, Eadwine and Morkere who fought against Norman Usurpation? Is the political condition of many of the Balkan States very much more advanced than that of Mesopotamia? Why should these people indulge in phariseeism which deceives nobody? Why do they not give up all cant and freely acknowledge that Asiatic countries are regarded as preserves for the white man? By calling the European's exploitation "White Man's Burden" it no more ceases to be exploitation than bribery becomes honourable by being called "palm oil" or aggression morally justifiable by being called "peaceful penetration." Call a rose by any other name and it will smell as sweet and call miasma by a Latin name and its stench will not be reduced a bit. Let the jingoes read, mark and inwardly digest the following sage observations of Dr. Ralph Inge, Dean of St. Pauls':—

We do not argue seriously whether the career of the highwayman or burglar is legitimate and desirable; and it is impossible to maintain that what is disgraceful for the individual is creditable for the state And apart from the consideration that predatory patriotism deforms its own idol and makes it hateful in the eyes of the world, subsequent history has fully confirmed the moral instinct of the ancient Greeks, that national insolence or injustice (*υBρις*) brings its own severe punishment, The imaginary dialogue which Thucydides puts into the mouth of the Athenian and Melian envoys, and the debate in the Athenian Assembly about the punishment of revolted Mitylene, are intended to prepare the reader for the tragic fate of the Sicilian expedition. The same writer describes the break up of all social morality during the civil war in words which seem to herald the destruction not only of Athens but of Greek freedom. Machiavelli's 'Prince' shows how history can repeat itself, reiterating its lesson that a nation which gives itself to immoral aggrandisement is far on the road to disintegration, Seneca's rebuke to his slave-holding country-men, 'Can you complain that you have been robbed of the liberty which you have yourselves abolished in your own homes?' applies equally to natins which have enslaved or exploited the inhabitants of subject lands. If the Roman Empire had so long and glorious life, it was because it methods were liberal, by the standard of ancient times. In so far as Rome abused her power, she suffered the doom of all tyrants.

The illusions of imperialism have been made clearer than ever by the course of modern history. Attempts to destroy a nationality by overthrowing its government, proscribing its language, and maltreating its citizens, are never successful. The experiment has been tried with great thoroughness in Poland; and the Poles are now more of a nation than they were under the oppressive feudal system which existed before the partition. Our own empire would be a ludicrous failure if it were any part of our ambition to Anglicise other races. The only English parts of the empire were waste lands which we have peopled with our own emigrants. We hauled down the French flag in Canada with the result that Eastern Canada is now the only flourishing French colony, and the only part of the world where the French are increasing rapidly. We have helped the Dutch to multiply with almost equal rapidity in South Africa. We have added several millions to the native population of Egypt, and over a hundred millions to the population of India. Similarly the Americans have made Cuba for the first

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time a really Spanish island, by driving out its incompetent Spanish governors and so attracting immigrants from Spain. On the whole, in imperialism nothing fails like success. If the conqueror oppresses his subjects, they will become fanatical patriots, and sooner or later have their revenge; if he treats them well, and 'governs them for their good,' they will multiply faster than their rulers, till they claim their independence. The Englishman now says, 'I am quite content to have it so'; but that is not the old imperialism.

CIVILIZATION AND CRIME.

"Human Nature" says Dr. Inge "has not been changed by civilization. It has neither been levelled up nor levelled down to an average mediocrity. Beneath the jingy uniformity of international fashions in dress, man remains what he has always been—a splendid fighting animal, a self-sacrificing hero, and a blood thirsty savage. Human nature is at once sublime and horrible, holy and satanic. Apart from the accumulation of knowledge and experience which are external and precarious acquisitions, *there is no proof that we have changed much since the first stone age*"

The truth of these observations is demonstrated by the multiplication in Europe of crimes involving daring skill and powers of concentration and organisation.

The following quoted by the *Pioneer* from the letter of the special Paris correspondent of the *Daily Mail* furnishes concrete illustrations of the thesis we have laid down.

Never has there been such a wave of crime on the Continent, and never have criminals shown such skill and powers of concentration and organisation, writes the special correspondent of the "Daily Mail" in Paris.

"Five years of forced honesty during the war," a well-known French detective-inspector said to me the other day, "have not cured the born criminal. Rather have they had the contrary effect. Many criminals who managed to enter the army under false names were excellent soldiers. Some of them became brave officers. Now they have in many cases returned to their first career, led to it by love of adventure, and also by that mental kink which so often makes men criminals. They have brought with them their new-learnt powers of organisation and instant decision. They form the 'general' staff of the criminal classes."

One of the most extraordinary instances of this new and dangerous linking together of criminal bands, under the acute leadership of a skilled and cool-headed organiser, can be seen in the recent railway thefts which have been testing the powers of the police of half a dozen Continental countries.

Travellers abroad, especially in Italy, before the war, were well aware of the cleverness of railway thieves. Valises and trunks used to be rifled or else they disappeared altogether. But nowadays it is by wagon and truck load that the thieves operate.

In Belgium recently a goods train was composed partly of mineral trucks and partly of closed wagons, laden with textiles and tobacco. The train was shunted for the night near Mons. Next day it resumed its journey towards Antwerp, "but with five wagons missing"

The guard had duly received a slip, supposed to be signed by the inspector in charge of the goods yard, informing him that, owing to brake trouble, the missing wagons had been removed. It was six weeks before the railway authorities were able to trace them. Eventually they were found at a small French frontier station, empty. The thieves, who must have netted £20,000, were never caught.

The wanderings of a wagon-load of German dye-stuff are at present being investigated by the Paris police, but they have no clues, and it is most unlikely the criminals will ever be arrested.

A German factory addressed a wagon-load of dye to an Austrian merchant in Vienna. The wagon had barely left the goods yard before it fell into the hands of one of these international bands.

The waybills were promptly destroyed and fresh forged ones placed in the mail bags. The wagon had its number changed and its destination painted out. Successively the wagon travelled to Brussels, to Amsterdam, and to Antwerp. It then left Belgium and went to Lyons, and finally reached the Batignolles goods station of Paris.

Apparently the band had agents in all these towns, but all refused to touch the dye stuff. They were right, for it is very difficult to sell dye-stuff. Not that there is a glut of it, but the big merchants know where practically every ton of the stuff is placed.

In Paris an unsuspecting firm of commission agents promised to try and sell it. They offered the 10 tons to the French National Dye-stuffs Company. But the firm knew that 10 tons of German dye-stuff were not available in the market, and informed the police. The stolen dyes were seized, but the thieves got away.

COMPARATIVE POLITICS FROM HINDU DATA.

Under the above heading Professor Benoy Kumar Sarkar contributes a thoughtful article to the September number of the *Hindustan Review*. He convincingly shows how comparisons as regards political institu-

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tions between the East and the West made by Occidental writers are vitiated by the deplorable fact that they are not instituted under definitely known conditions and the items to be compared are not brought to a common denominator. Says he:—

Now, the brightest period of Occidental civilization happens to be the darkest period of Oriental. And this, again, is the epoch of the political-cum-industrial domination of the East by the West. In the nineteenth century and during the first years of the twentieth it may almost be said that Asia was for all practical purposes lying dead. Howsoever resentful orientals themselves may feel in regard to the prevailing albinocracy, not even the blindest idealist among them can ignore or minimize the situation. For, in the conjuncture of world politics the Orient has for quite a long period remained the "white man's burthen." Asia today is indisputably a continent of slaves, *de jure* as well as *de facto* (albeit not everywhere *de jure*). And to add insult to injury, the new life that has of late been pulsating through Asian humanity and that has given Japan a first class rank in the concert of world-powers, is due to the inspiration furnished mainly by Euro-America from Newton to Becquerel, from Washington and Rousseau to Mill and Treitschke. The inferiority of the Orient to the Occident in culture as well as in politics is thus from every side an established fact, of the modern era. The tragedy of Young Asia is complete.

Under these conditions is it possible for Eur-American scholars to evaluate past Asian achievements in science, industry, politics, art and philosophy at their proper worth? Can it be conceived that dominant races should be able to appreciate the human values in the life processes of emasculated slaves? Here is an elementary fact in the psychology of successful nations that is chiefly responsible for the current fallacies in comparative sociology. It explains why the comparative method is yet in its infancy, at any rate, the comparison of the claims of the Orient and the Occident to have contributed to the world's scientific concepts and categories or the building up of social and civic well-being.

He goes, then, to show that scholars who indulge in this pastime, to the detriment of Asia, quietly ignore the background of Eur-American life while trying to understand the civic and social achievements of Asians. The following observations of our brother are most pregnant:—

Judged by the triumphs of to-day, the western people even of the first half of the nineteenth century were unfit for self-government. Continental Europe especially was anything but democratic without national consciousness, and devoid of the sense of the rights of citizenship. Far worse of course were the earlier epochs.

"Then came those days," as Macaulay describes the Restoration in his *Essay on Milton*, "never to be recalled without a blush, the days of servitude without loyalty and sensuality without love, of dwarfish talents and gigantic vices, the paradise of cold hearts and narrow minds, the golden age of the coward, the bigot and the slave. The King cringed to his rival that he might trample on his people, sank into a viceroy of France, and pocketed with complacent infamy, her degrading insult, and her more degrading gold. The caresses of harlots and the jests of buffoons regulated the policy of the State. The Government had just ability enough to deceive and just religion enough to persecute. The principles of liberty were the scoff of every grinning courtier and the Anathema Maranatha of every fawning dean. In every high place worship was paid to Charles and James, Belial and Moloch, and England propitiated those obscene and cruel idols with the blood of her best and bravest children." Nor in Louis XIV *le grand monarque's* psychology was there any respect for the rights of the people. He acted on the creed of absolutism, *vize, le tal, c'est moi*. Besides, his high-handed measures at home and his unjust wars of aggression constitute a reflection on the political institutions and morality of the times. Equally characteristic of occidental development are the horrors of judicial torture and inhuman penal legislation, both secular and ecclesiastical, that prevailed in Europe from the revival of Roman law in the thirteenth century to the epoch of reform initiated philosophically by the Italian jurist Beccaria's *Crimes and Punishments* towards the end of the eighteenth.

The twofold danger of an interpretation of history coloured by racial bias is thus pointed out by the writer:—

The "superior races" of the last hundred years have been misled by their fact of success to postulate the whole development of Asian polity as nothing but an unchanging record of semi-savage, i. e., almost un-political or pre-political group-life, and the entire literature of oriental political thought as at best but commonplace speculation pervaded by theocratic ideas. Thus has been engendered a monumental *idola* in the realm of social science. They manage to forget that the superior races of the ancient and mediaeval world were not Europeans but Egyptians, Assyrians, Persians, Mohammedans and Buddhist-Shamanist Tartars, whether in the strength of arms or in the "more glorious victories" of peace. Down to the second siege of Vienna in 1699 it was the historic role of Asia to be always the aggressor and of Europe to be on the defensive. On the other hand there is a class of Oriental scholars, among both Hindu nationalists and leaders of the Chinese revolution, who try to demonstrate the existence of every modern democratic theory and republican institution in the experience of ancient and mediaeval Asia. There is an attempt on their part to trace the latest Eur-American phase of

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the art and science of Government in the teachings of Confucius and Mencius Shookra and Manu, and in the clan-republics and village commonwealths of the Orient.

IRELAND—THE OTHER SIDE OF THE PICTURE.

We hear everyday of outrages perpetrated upon the constabulary and soldiery of England by the Sinn Feiners. Of course, every right minded man deplores and condemns these outrages But there is another side to the shield The Irish complain of "reprisals" What the nature of these reprisals is, according to the Irish version, will become evident from the following extracts taken from a page in the Cork *Examiner*, a weekly paper supporting the Sinn Feiners

Order is being restored in Limerick with petrol. Support for the administration is being won by official reports. The people of this city are being taught to recognize that the quickest way to smother discontent is by terrorism. Others, apparently, have been taught that the most efficient way to restore order in a spirited town is to reduce that town to ruins. The process is in operation in Limerick It was begun yesterday, and more is promised.

It may be admitted at once that the police did as much damage during the time they were engaged at this occupation as could reasonably be expected of thirty or forty men out for the purposes of destruction. Their excuse, of course, is that two of their comrades were attacked in the park, and I think this is generally admitted. But that they should wreck the poorer quarters of the town by way of reprisal for the loss of two revolvers is only in accord with what has always been regarded in Ireland as "law and order." And then an official announcement is issued In justification of the wholesale wrecking.

Asked by your reporter to day what he thought of this report, the Mayor of Limerick Mr. Michael O'Callaghan) replied, "The official statement is so untrue that it is difficult to know where to begin to contradict it." He did not bother refuting its assertions in detail, and neither was there any need, as its statements were so remote from the truth as to answer themselves.

The facts are that thirty or forty policemen. on hearing that two detectives had been disarmed in the park, marched to the railway-station, and having performed there after the manner reported in this morning's *Examiner*, turned down to Parnell Street and opened an attack on the licensed premises of Mrs. Bermingham, which is at the corner of Parnell Street and Davis Street. Mrs. Bermingham was away at Kilkee, and the only occupants of the house were her sister, Miss Kennedy, and Miss O'Brien. They were in the back of the house when bullets came through the front windows, and having already heard the firing at the station, they wisely remained where they were. Neither of them can say how long the attack lasted. It seemed to them an hour, but they suspect, all the same, that it did not last half that time. Anyhow, the police accomplished their purpose. They broke in the shutters and set the place on fire. All the stock was destroyed and the ground covered with the debris. To-day the following inscription appears on the walls: "This is the work of the Black and Tans."

Mr. T. Hayes, who has a licensed house next door, told your reporter that his family were at Kilkee and that he and his wife were the only people in the house when it was attacked. The panels of the door and shutters were broken and the windows were battered in with rifles. The licensed premises of Mr. Michael Coffey, 24 Edward Street, were attacked about one o'clock. The house had been newly painted, the work being completed only on Saturday, and whether it was the appearance of the doors and shutters that attracted the attention of the police Mr. Coffey does not know, but the eight shutters were broken with the butt ends of rifles and the door was also badly marked. "But for the shutters," he said, "I was ruined."

His brother, Mr. Timothy Coffey, keeps the public house at 25 Parnell Street, a hundred yards distant. This was broken into, and the taps of whisky-barrels and porter-barrels were turned on. Brandy-bottles and wine-bottles were broken. The clock, which registers one-thirty, bears the mark of a rifle butt. The glass door leading to the tap-room was smashed, and in all some hundreds of pounds' worth of damage must have been done.

But no place in the city suffered so much as Carey's Road, which was up beside the station and is a working class quarter. There is not a window on the ground floor of any house between Edward Street and the bridge that has not been broken and there is not a house that can boast of an undamaged interior. Very few people were in their houses at the time of the police visit to Carey's Road. Some had not returned from last mass and others were out walking. This gave the police free scope to use their carbines, and they availed of it. There is one poor woman, a Mrs Cusack, every bit of whose furniture is broken, and neither is there a glass or a picture left in the house. The floor is strewn with bits of glass or china, and herself and her two young children are in hysterics. Several neighbors visited her to-day, as did also the Bishop, Most Rev. Dr. Hallinan. Rev. Father Philip also called on the other afflicted people of the town. Mrs. Cusack feels that she and her family will have to leave the place, and her one despairing cry is: "I never shall be able to put a home together again." Her little

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son of ten is even more hysterical than she, and shouts to his mother, between his sobbing: "Mother, will they come again?"

The public house of Mr William Hickey is only a few doors away, and this was also pummeled with the butt-ends of carbines but was not entered. It may be stated here that the police paid two visits to Carey's Road during the day—the first about one-thirty and the second at six. On the second occasion they searched the houses that they had earlier in the day reduced interiorly to a heap of ruins.

While they were ransacking the road for the second time soldiers on duty came along, and one of the residents, Mrs. Collins, appealed to the military sergeant to intervene, but his answer, the sympathetic, brought little comfort. It was: "I can do nothing for you." Eventually Rev. Father Robinson, Director of the Confraternity, and Rev. Father Philip, O. S. F. C. appealed to the military, and the result was that the police were withdrawn from the streets.

Father Robinson announced in the church last night that there would be no Confraternity meeting this week.

Joseph Kenny, who resides in the same road, had his house broken into and the ware smashed Among the photographs on his walls to-day is one of his dear brother. It has been pierced either by a bullet or a bayonet.

The next visit was to High Street district, and the first house attacked here was that of Mr. M. Ward, general furniture dealer, of Cornmarket Row There is a garage next door, from which petrol was obtained, and two of the dozen tins taken from the garage were used to set fire to this establishment. From inquiries here it was learned that between thirty and forty policemen took part in the attack. But they had not intended to burn Ward's house They admitted afterward that they had made a mistake, and that the house they intended to destroy was Mr Patrick Foley's. They did, however, carry out their purpose with Mr. Foley's, two of whose sons, Charlie and Frank, spent a period at Wormwood Scrubbs. The only occupants of the house when the police knocked were an invalid boy and his mother. They got five minutes to clear out, and the boy having been removed by neighbors, the house was set fire to It was completely wrecked and is to-day a heap of smoldering ruins.

The fire brigade was summoned when these houses were set on fire, but their horse was shot on the way, and the only people who endeavored to extinguish the flames were the Irish Volunteers.

Mr. John Hurley, publican, grocer, and corn merchant, Mungret Street was also honored with a visit. The police forced the door with the butts of their rifles, and when they got inside they broke the glass partitions all round the shop. They also turned on the whisky and porter taps. Three tins of petrol were used to set the place on fire. One was thrown over the counter and another under the counter and the third in the bar. When the police left the Volunteers came to Mr Hurley's assistance, and with wet bags and buckets of water put out the fire, thus saving the upper portion of the building The grocery department was, however, completely destroyed. It is stated by Mr. Hurley that one of the few on the street at the time was Denis McSweeney, an ex-Australian soldier, and that when McSweeney went to his assistance shots were apparently at him.

Mr William Griffin, of High Street, who is one of the most prominent men in the Corporation, and a member of that body for sixteen years, carried on a grocery, wine, and spirit business in High Street. The police saw to it that he will not again transact business there for some time Mr. Griffin and his wife were out and there was no one in the house, but his neighbors state that thirty or forty policemen took part in the destruction of his establishment, and they also say that a motor-car followed up the destroying angels and supplied them with petrol. The firing in the streets continued while they were attacking this and other houses, firing so intense that some people thought machine guns had been brought into action. There were, however, no machine guns employed "It was purely a police matter," say the people, and all are inclined to give credit to the military for their behavior throughout the day.

During yesterday a number of civilians took refuge in a grain-boat lying at the quay. Other police are stated to have fired on the vessel from Sarsfield Bridge. There were several persons boating on the river, but nobody is reported wounded.

Mr J. Dundon, solicitor, attended at the New Barracks to-day to hold an inquest on Constable Nathan, who was shot dead during the firing yesterday, but a jury could not be got together and the inquiry fell through.

It is now practically certain that Constable Nathan, who was a Londoner, was shot by his own comrades. He was not one of the party of wreckers, but was returning from divine service, when he received a policeman's bullet, fired from Carey's Road.

Pictures in the houses visited came in for particular attention, and one of Archbishop Mannix in the house in Carey's Road was shattered by a blow.

A man named Paget, of Playhouse Lane, was admitted to the Workhouse Hospital to-day suffering from serious facial contusions He is one of the victims of yesterday's law-and order crusade.

It is said that Lord Monteagle was in Limerick yesterday and was under fire.

The town was fairly quiet last night, but several shots were fired.

One man who was beaten by the police during the day is said to have succumbed to his injuries There was very little business done in Limerick to-day. The people were mostly occupied in viewing the sights created by yesterday's lawlessness.

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EDITORIAL REFLECTIONS.

THE FETISH OF PRACTICALITY.

In an article in the *Servant of India* headed "*Logic Run Mad*," the writer resorts to strange logic and stranger fairness in criticising Mahatma Gandhi, his propaganda and his methods. Here is a specimen.

Another striking illustration of logic run mad is Mr. Gandhi's recent article on *Brahmacharya*. Indians are slaves at present in their own country. The condition of slavery is bad The number of slaves must, therefore, be diminished Hence Indians should cease to propagate their kind by a universal policy of sexual abstinence. We wonder whether Mr. Gandhi does not consider himself living in some imaginary land of his own creation. There are two overpowering universal instincts of human nature, that of existence and that of propagation Although the first is generally stronger, the second occasionally gets the upper hand. The institution of marriage is mankind's means of regulating this instinct. To say to thirty-one crores of people that from this day nobody should propagate their kinds is ridiculous and argues an utter want of realization of the needs of human or even organic nature. We would ask Mr. Gandhi to examine the sex-history of manly of his own admiring followers and see whether they have been noted for -not total abstinence but even moderate indulgence, within the sanctioned limits of law and then consider whether his proposal is within the moderate bounds of possibility. But it is becoming more and more difficult to appeal to reason when discussing matters with Mr. Gandhi.

If a man unaquainted with India and with the tactics of desperate co-operators read these hysterical vapourings and platitudes couched in the language of an alarmist, he would think that either the writer has lost the balance of his mind or India is on the eve of being depopulated as a result of an extensive practice of Gandhi's eugenic principles. But it happens that Gandhi is not a eugenist but a moral teacher There is no more danger of India being decimated on account of a sermon on continence than there is any real peril of Indian banks closing because Dayananda preached Sanyas or of English cinemas and hotels closing down because Ralph Inge is constantly preaching the necessity of greater asceticism. Great moral teachers preach lofty ideals. Ideals are the source of a nation's moral existence. To taboo the preaching of lofty ideals is to poison the springs of life and contaminate the foundations of purity. The ancient Indians preached salvation or freedom from the concatenation of births and deaths as the goal of human existence. No fear was, for that reason, ever expressed by any sane man that the world would be emptied and humanity would cease to play its chosen part in the drama of the universe. An orthodox Hindu once seriously advanced the argument in a public lecture that if the position of the Arya Samaj prevailed and Brahmandom was thrown open to all who strove for it, no sweepers, scavengers, cobblers and washermen would be left to do menial work. Need we tell our contemporary, that being associated with the honoured name of Shastriar, he ought to know better. Ideals have always to be preached so that average morality may not sink low and people may have an incentive and urge to work for righteous ends. Sexual morality is on the downward grade in India on account of the dominant influence of a godless and soulless civilization whose protagonists do not attach much value to self-restraint in the sphere of sexual self-indulgence. Reckless breeding on the part of the needy and the irresponsible is already producing a lot of social, moral and economic evils. It is, indeed, difficult, for a people, who have more children than they can support, to cultivate the virtues of independence of character and fearlessness without which the battle for freedom cannot be won. One who is a slave to sensuous indulgence and has many hungry mouths to feed cannot be expected to practise self-renunciation for the sake of the nation and to act in disregard of consequences to self,

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when the patriotic urge claims him. Moreover, Brahmcharya, which is the result of supreme self-control, strengthens the character and increases one's moral resources. Brahmcharya is the storing up of mental and moral energy, which procreation uses up, for higher ends—supreme effort for the attainment of national destiny or spiritual self-realization. Says the Mahatma:—

When we are engaged in a death grip with a powerful government, we shall need all the strength physical, material and moral, and spiritual. We cannot gain it unless we husband the one thing which we must prize above everything else. Without this personal purity of life, we must remain a nation of slaves. Let us not deceive ourselves by imagining that because we consider the system of government to be corrupt, Englishmen are to be despised as competitors in a race for personal virtue. Without making any spiritual parade of the fundamental virtues, they practise them at least physically in an abundant measure. Among those who are engaged in the political life of the country there are more celibates and spinsters than among us. Spinsters among us are practically unknown except the nuns who leave no impression on the political life of the country. Whereas in Europe thousands claim celibacy as a common virtue.

Mahatma Gandhi gives the following practical suggestions which will make progressive self-control easy. The words we have italicised clearly show that the great moral teacher realises that while the ideal, when preached as an ideal, requires to be stated in unqualified terms, practical hints and instructions ought to take stock of actualities and limitations:—

(1) Boys and girls should be brought up simply and naturally in the full belief that they are and can remain innocent.

(2) All should abstain from heating and stimulating foods, condiments such as chillies, fatty and concentrated foods such as fritters, sweets and fried substances.

(3) Husband and wife should occupy separate rooms and avoid privacy.

(4) Both body and mind should be constantly and healthily occupied.

(5) 'Early to bed and early to rise' should be strictly observed.

(6) All unclean literature should be avoided. The antidote for unclean thoughts is clean thoughts.

(7) Theatres, cinemas &c. which tend to stimulate passion should be shunned.

(8) Nocturnal dreams need not cause any anxiety. A cold bath every time for a fairly strong person is the finest preventive in such cases. It is wrong to say that an occasional indulgence is a safeguard against involuntary dreams.

(9) Above all one must not consider continence even as between husband and wife *to be so difficult as to be practically impossible.* On the contrary self-restraint must be considered to be the ordinary and natural practice of life.

(10) *A heart-felt prayer every day for purity makes one progressively pure.*

At the very beginning of the article, which has shocked so much the practical sense of our liberal and Anglo-Indian friends, Mahatma Gandhi makes it clear that he will begin with an exposition of a lofty ideal. Says he.—

I receive so many letters questioning me regarding celibacy and I hold such strong views upon it, that I may no longer, especially at this the most critical period of national life, withhold my views and results of my experiences from the readers of *Young India.*

The word in Sanskrit corresponding to celibacy is *Brahmacharya* and the latter means much more than celibacy. *Brahmacharya* means perfect control over all the senses and organs. For a perfect *Brahmachari* nothing is impossible. But it is an ideal state which is rarely realised. It is almost like Euclid's line which exists only in imagination, never capable of being physically drawn. It is nevertheless an important definition in Geometry yielding great results. So may a perfect *Brahmachari* exist only in imagination. *But if we did not keep him constantly before our mind's eye, we should be like a rudderless ship. The nearer the approach to the imaginary state, the greater the perfection.*

But for the time being I propose to confine myself to *Brahmacharya* as in the sense of celibacy. I hold that a life of perfect continence in thought, speech and action is necessary for reaching spiritual—perfection. And a nation that does not possess such men is the poorer for the worst. But my purpose is to plead for *Brahmacharya* as a temporory measure.

Unless, therefore, our liberal friends fight so much shy of all conservative ideals that they think it harmful for a nation even to keep the ideal of Brahmcharya before it, they have no *causus belle* with Mahatma Gandhi. Brahmcharya is, indeed, a great ideal. Every great Indian teacher has preached this great ideal to his people. Says Swami Dayananda.

The intermediate—He, that observes *Brahmacharya* for 44 years,—there are 44 letters in *Trishtup Chhanda* (metre)—by virtue of this *Brahmacharya*, attains to that degree of *pranas* or vital forces called *Rudras, in other words,* he becomes a

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terror to the wicked and an asylum for the good. No rascal dare practise his rascality before him. Should any one advise such a *Brahmachari* to abandon his life of *Brahmacharya*, marry and enjoy himself, let him answer such a man, thus: "The happiness that results from the observance of *Brahmacharya* of a higher degree, cannot even be dreamed of by one who has not led a life of *Brahmacharya* and even sensuous pleasures are more keenly enjoyed by the former than by the latter. Since it is a *Brahmachari* alone, who attains to success in worldly affairs, enjoys perfect sensuous pleasures and spiritual happiness, I will never destroy my *Brahmacharya*—the source of the highest happiness, on the other hand by virtue of thorough observance of this *Brahmacharya* become learned, virtuous, strong in body and mind and enjoy longevity and perfect happiness. I will never listen to the advice of such senseless creatures as you are, marry early, and bring ruin on myself and my family."

The highest—He that remains a *Brahmachari*, till he is 48 years of age,—there are 48 letters in the *Jagati Chhanda* (metre)—by virtue of this highest kind of *Brahmacharya* acquires perfect knowledge, perfect physical strength. And enjoys the full span of life which is 400 years, perfect wisdom, perfect development of good qualities, nature and characteristics, shines like the sun, enlightening all, and is enabled to master all kinds of knowledge. Should any one tempt such a *Brahmachari* to destroy his *Brahmacharya*- which is really the highest virtue—let him answer thus: "O you, foolish wretch! Get away from me, your foul smelling, filthy words cannot affect me. I will never destroy this *Brahmcharya* of the highest order. May the Supreme Spirit, through His grace, help me to keep this holy vow so that I may be able to enlighten such fools as you and teach you and particularly your children, and thereby help you all to lead happy lives."

GANDHIOPHOBIA.

The following paragraph with which the article of the *Servant of India* commences reveals a mentality which is undoubtedly morbid.

We are already seeing some of the actual effects of the *non-violent* non-co-operation policy of Mr. Gandhi and can form some idea of the lengths to which it will soon go. Thus, for instance, one of the items suggested for immediate action is the boycott of tea in hotels and restaurants. Let us say in the first place that we entirely approve of this item, as we know but too well that the vogue of tea in this country has become excessive and is giving rise to ailments of various kinds. Drugs in whatever form are deleterious when taken in excess and tea except in strict moderation is an evil. A proper anti-tea campaign will have our most hearty support. But our non-violent non-co operators begin at the wrong end. They are trying to do away with the symptoms and do nothing to root out the causes of the disease. Thus an anti-tea-shop propaganda is being started which has already led to violent assaults on tea shops in Bombay. Mr. Gandhi may not have time to think of these so-called non-violent manifestations, as he is engaged in his propaganda tour in other parts of the country and has, much against his will, to give *darshan* to thousands of his admirers at all times of the day and night. But when the same kind of non-violent assaults develop into riots and outrages, and murders, then he will come out again with the acknowledgment of his Himalayan mistake and retire to the jungles if he still affects to stand by his principle of non-violence. But the mischief will then have been done and he would be morally responsible for the whole of it.

It seems that our contemporary is suffering from Gandhiophobia. Gandhi is always on his brain. Gandhiophobia seems to be a contagious disease. We know that many bureaucrats are suffering from this most dangerous species of mental disorder. Only the other day a collector in U. P., while on a visit to a Hindu temple, asked the priest how many incarnations the Hindus believed in. The prompt reply of course was "twenty-four." This nettled the impatient lord of the district and he at once retorted "No! no! You have twenty-five incarnations." "How" rejoined the dumb-foundered and scandalised priest for whom the suggestion was sacrilegious and who, if it had not proceeded from a *huzur*, would have instantly given a bit of his mind to the flippant, irreverent and blasphemous interlocutor. "Is not Gandhi your twenty-fifth incarnation," replied the tin-god who could not restrain his malice even in a sacred place of worship. This form of dementia has seized some men in high places and the lot of the victims is, indeed, pitiful. A person suffering from this malady loses all dignity and casts all decorum to the winds. While we were in charge of the Gurukula, one of the highest officials, belonging to the I. C. S, visited the institution. The official in question is one of the best-tempered bureaucrats that we have ever met. He is noted for breadth of view, sympathetic insight into Indian character and an appreciative love for Indian culture. Ordinarily his manners are most polished and unctuous. But, poor man, he too was afflicted with this malady. The conversation was going on smoothly and merrily with absolute good humour. We happened to mention Gandhi and call

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him a saint. All at once our distinguished friend was transformed from a self-possessed man, with faultless polish of manners, into a pettish and petulant child, whom chronic dyspepsia had made more than usually susceptible to morbid irritability. His countenance grew livid with rage, his eyes were dilated and with a glowering look and ill-suppressed vexation he said, in husky tones "Yes, Mr Principal! Gandhi is a saint and all that. But what needs to be decided once for all is whether Lord Chelmsford is to rule over India or Gandhi. He issues a command and forthwith all shops throughout the length and breadth of India are closed." We soothed our guest, changed the conversation and he recovered his self-control in a few minutes. It is clear that constant association with bureaucrats, in pursuance of the principle and programme of co-operation, some of our liberal friends—not the big guns like Shastriar, but men with weak nerves like the writer of the lucubrations under review—have caught this dangerous disease. On no other hypothesis can we account for this wild and incoherent balderdash and senseless rhapsodising. The writer approves of the campaign against tea. He knows "but too well that the vogue of tea has become excessive and is giving rise to ailments of various kinds." He has no doubt of it that "drugs in whatever form are deleterious when taken in excess and tea except in strict moderation is an evil." That being so, nothing, one would think, ought to please the writer more than the welcome news that a great moral teacher has issued an injunction to the labourers of Bombay, in whose case excessive tea drinking spells ruin of health, enfeebling of the nervous system and economic disaster, that they should not resort to tea-shops. We are told this is beginning at the right end. How pray? Can a man addicted to drinking take to temperance if he does not keep himself away from wine shops and canteens.? Does the writer seriously believe that environments have no effect upon character and improvement of objective conditions does not facilitate a subjective change? Does not the suppression of symptoms help in the eradication of disease? Does not a vicious propensity die out if it is starved.? Is it bad to remove temptations as an aid to the extirpation of a vicious craving? Have not the liberals all the world over supported proposals to restrict liquour licenses and even total prohibition? What is the psychological basis of these measures unless it be the formal mental recognition of the great ethical principle that the removal of means of gratification kills the evil craving? Have our Indian liberals ever opposed the proposals of municipalities to remove houses of ill-fame from the vicinity of educational institutions? According to the logic of the writer in the *Servant of India* that too is beginning at the wrong end. Perhaps stray disturbances have upset the mental equipoise of our friend. Well, all that we have to say in reply is, "My dear Sir! These little things will happen." Moral enthusiasm and awakening among the proletariat all the world over is sometimes accompanied by ugly and deplorable exhibitions of fanaticism. But the moral teacher loses none of his claim to be held in grateful recollection by humanity because some of his followers sometimes, exceed limits. Nobody execrates the memory of Christ because in his presence one of his followers drew the sword and cut off the ear of a myrmidon of ecclesiastical law and order. This condemnation of Gandhi, therefore, because a few over-enthusiasts were guilty of hooliganism, is a form of conduct which normal psychology cannot explain. It is for this reason that we have penetrated the regions of pathology to discover the cause of this aberration. When our liberal friends are cured of their disease, they will realise that Gandhi is the greatest moral asset of the Orient and will thank their stars that they live in an age when their motherland has given birth to a second Budha who can initiate moral awakenings on a great scale and mass movements indicative of the quickening of moral perceptions. Then they will repent like Paul that they persecuted the Prophet when he sought their co-operation. The craze for co-operation with the foreign bureaucracy which lures

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with elusive promises will pass away and they will come back to their own, for the heart of liberal patriots is sound. Only they are temporarily out of mind. We await the return of sanity with the greatest anxiety.

THE FIRST FRUITS OF NON-CO-OPERATION.

When the non-co-operation movement was started, the Viceroy characterised it as the most foolish of all foolish schemes and he was fully confident that the good sense of India would reject it. This challenge to the good sense of the country was taken up by the greatest political organisation in India which adopted the principle enunciated by Mahatma Gandhi and the programme framed by him. It was then jubilantly asserted by the Anglo Indian press, acting in co-operation with the liberal press, that there was absolutely no chance of the part of the programme relating to the boycott of schools and colleges ever being adopted by any considerable number of students. They were quietly enjoying their triumph when the staggering news came that the Aligarh College students had struck work. The trustees met in solemn enclave and, as was to be expected from persons the majority of whom were Government servants and titled magnates, refused to listen to the voice of their community and nation and decided to maintain the Government grant and affiliation. They missed a great opportunity and dug the grave of a great institution. The Aligarh College has been closed for an indefinite period, the National Muslim University has been established just opposite to the college buildings with Maulana Mohammad Ali as Principal and the Honorary Secretary, the namesake of the great patriot, is himself daubtful whether the college can go on, when it is re-opened, so long as the Maulana is at its doors attracting the students to the seat of national culture by dint of calls to their loyalty to their religion and country. Many a fine institution has been destroyed merely because when the spirit of the times moved forward, those at the helm lacked imaginative insight to realise the changed conditions and to save it by moulding it afresh in response to the demands of the age. The trustees of the Aligarh College, dressed in brief authority and intoxicated with delegated powers which they have not properly exercised, forget that the College exists for Muslim youths. They seem to think Muslim youths are brought up so that the Aligarh College may flourish. The Khalsa College Amritsar has had also to be closed because the trustees of that institution also have proved themselves to be out of tune with the music of the times and are deaf to the call of the age. Posterity will remember these trustees who pretend to be saviours of their institutions as their wreckers. A few schools and colleges in Gujerat and a school at Amritsar have been disaffiliated. The D. A. V. College at Lahore has been saved for a time—but only for a time—by the clever sophistry of L. Hansraj. These colleges, as at present run, do not fulfill the educational needs of young Indians who are imbued with a new spirit and filled with a new enthusiasm for their country. So long as India was in the grip of slave mentality, she hugged her fetters. Regenerate India, with the exception of persons hopelessly steeped in foreign culture and completely denationalised—who are degenerate Europeans in thought, sentiment and feeling and have nothing Indian about them except their black skins which they would fain bleach if they could--has now found its lost soul. It has begun to realise that its salvation does not lie in the divorce of education from national traditions, national culture and modes of thought, feeling and conduct bred in the bone and in converting *Indian* schools into centres for the fostering of contempt for everything Indian and superstitious veneration for everything outlandish, without regard to merits. Poland, Alsace-Lorraine, Egypt and Ireland all first shook off the gold fetters of foreign culture which kept them slaves, beforetheir dreams of political emancipation were realised or reached realisation. Ideas rule the world. Bring up an English boy in an atmosphere of French Culture and, when he becomes an adult, you will find that he automatically ceases to be an English man and becomes a French man. Abondonment by a subject people of their language,

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culture and civilization, as a result of senseless imitation, has always led to tragic results. The ancient Britons felt the emasculating effects of this process of denationalisation when the Romans withdrew. England would never have become a great country if Milton had not set her free from her foreign cultural moorings and put her on the path of literary self-realization.

We commend the following certificate given by Vivekananda to modern education, which our liberal friends are so anxious to save from the destructive propaganda of "wreckers," to the "*Leader*"—the high-priest of foreign and outlandish culture:—

We must have a hold on the spiritual and secular education of the nation Do you understand that? You must dream, you must talk, and you must think and you must work. Till then there is no salvation for the race. This education that you are getting now has some good points but it has a tremendous evil at its back, and this evil is so great that the good things are all weighed down. In the first place, it is not a man-making education, it is merely and entirely a negative education. A negative education or any training that consists in negation is worse than death. The child is taken to school and the first thing he learns is that his father was a fool, the second his grandfather was a crazy lunatic, the third that all his teachers were hypocrites, the fourth that all the sacred books were lies! By the time he is 16, he is a mass of negation, lifeless and boneless. And the result is that fifty years of such education have not produced one man in the three Presidencies Every original man that has been produced has been educated elsewhere and not in this country, or they have gone to the old universities once more to cleanse themselves of superstitions. This is not education Education is not the amount of information that is put into your brain and running riot there, undigested, making a battle of Waterloo all your life. We must have life-building, man-manking, character making, assimilation of ideas. If you have assimilated fine ideas and made them your life and character, you have more education than any man who can give by heart a whole library. "The ass carrying its load of sandalwood knows only the weight and not the value of the sandalwood" If education means information, the libraries are the greatest sages in the world and encyclopædias are the Rishis. The ideal, therefore, is that we must have the whole education of our country, spiritual and secular, in our own hands and it must be on national lines, through national methods, as far as practicable.

It is, therefore, clear that India must first recover her self, which modern education is fast killing, before she can have self-government—direction of her affairs *by* the national self and *for* the national self. An all-India National University has been started at Ahmedabad. There is already a Hindu Residential University—the Gurukula—at Hardwar, conducted by the Arya Samaj, the most intensely self-conscious religious organisation of the ancient race which has the custody of the spiritual and intellectual treasures of the ancient sages. Let us hope an independent Sikh University will grow up at Amritsar. Meanwhile even government and semi-government institutions are feeling the impact of the vitalising wave of throbbing and surging national life. Only a few months back students were fined for attending political meetings. Now we have the Lieutenant-Governor of the United Provinces telling a meeting of students at Meerut that it does not matter if they hold political meetings in the Government College compound. Two years back political journals of the advanced school were not permitted to be placed upon the table of the Hindu University Reading Room and a few professors left the College because participation on their part in political activities was not permitted. Now we have the Vice Chancellor delivering a political speech to the students, which would have been dubbed seditious a decade back, openly saying that he will run the University as a means of attaining Swarajya and publicly inviting Mahatma Gandhi, the *bete noire* of the bureaucracy and of all close preserves and vested interests, to come to the University and lecture to the students on current politics Ah! Non-co-operation is certainly a spiritual movement. It spells freedom all round It has cleared the atmosphere of cant. It is enfranchising the minds and souls of students, professors, vice-chancellors and chancellors. Long live the Non-co-operation movement! Who could have believed it possible before the non-co-operation movement was initiated that the *Pioneer* would sing the praises of Pandit Malviya and declare that the attainment of Swarajya was the destiny of India,

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And yet the seemingly impossible has come to pass. Shastriar is a god. Even Malviya is a great leader worthy of veneration by Anglo-India. Tilak too is a man to swear by. The cry of Anglo-India is "Ye gods! Save us from non-co-operation and Gandhi and we shall worship you." But the gods know that Anglo-India would be tearing and raging at them and uttering blasphemous exclamations, but for Gandhi and non-co-operation. They say the age of miracles is gone and yet the conversion of Anglo-India to the creed of the liberals is nothing less than a miracle, and the non-co-operation movement has, within the compass of a few months, brought about this miracle. Malviya, to condemn whom no word in the vocabulary of the *Pioneer* was strong enough yesterday, is to day a safe leader whom India would do well to follow. Let the non-co-operation movement go on for a year with full force and India will have reached its goal. If non-co operation has accomplished in a few months what constitutional agitation could not effect in the lifetime of a generation, why should we not take literally Gandhi's promise that if we only follow the path pointed out by him trustfully and non-violently, we shall reach the promised land in the course of a year.

THE GOVERNMENT COMMUNIQUE.

The Government of India in the Home Department has issued a declaration of policy in regard to the non-co-operation movement. The Governor-General in Council condemns the movement as unconstitutional and declares that so far no steps have been taken to suppress it by force because the cause has no intrinsic merit to commend it to public acceptance and also because the Government do not choose to make martyrs of the leaders. This reasoning is indeed queer. If the movement has no intrinsic worth and if the scheme is "visionary and chimerical," it is not conceivable that harmless cranks, who alone can be expected to favour it, would earn martyrdom by suffering for it—they might call forth pity. A man is acclaimed as a martyr only if the cause for which he stands forth and suffers is supported by a considerable section of the population. And, then, cranks do not make the Governor-General in Council uneasy in his gubernatorial chair and compel him to issue long argumentative resolutions. Cranks excite pity and amusement. Mahatma Gandhi inspires reverence and terror. The Government of India's characterisation of Mahatma Gandhi is just as correct as the characterisation of Luther as a harmless lunatic would have been accurate. The fact is that Mahatma Gandhi has a vast majority of articulate Indians at his back and the Governor-General's fear that prosecutions and repression will give a fillip to the movement instead of weakening it is quite justified. A policy of forbearance and patience at this stage will promote the interest of the bureaucracy and is not dictated solely—however much the Government may deceive itself into thinking that it is—by deep solicitude for the personal safety of men "actuated by honest if misguided motives." "The Explanation and Warning", as the document is portentously entitled, concludes with an appeal to "sane and moderate citizens" to make efforts "to check the extension of the movement and keep its dangers within bounds."

Let us now see what these "sane and moderate" citizens have to say in reply to the demand of the Government Perhaps one of the sanest and most moderate citizens of India is Sir C. H. Setalwad. In an interview on the non-co-operation movement which he granted to a representative of the Associated Press, this distinguished "moderate" leader is represented to have said

> .....that it was necessary to inquire why Mr. Gandhi secured whatever success he had achieved Why had India, which stood like one man by the British Empire during the war, so changed that Mr. Gandhi's "doctrine of hate" fell on receptive ears? Government must face this question squarely and a solution must be found. "It is obvious," he said, "that India's self-respect had been wounded by doings in the Punjab, mishandling of the Khilafat question and treatment of Indians in British dominions and a feeling of despair has come over the people. Until the root causes are removed, it will be extremely difficult, if not impossible, to make the people release the dangers of Mr. Gandhi's campaign. It is in the interests of Britain and India that the wounds from which India is suffering should be

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blessed and a feeling of mutual confidence and trust be restored, by which alone Britain and India, marching together in equal comradeship, can work out their great destiny. I do hope and trust that British statesmanship will grasp the situation and set to work to effect the desired results without delay.

Mr. Jinnah, who also is presumably, "sane" now for he is opposed to Mr. Gandhi's movement, says in his letter to the Mahatma: —

"What the consequences of this may be, I shudder to contemplate, *but I for one am convinced that the present policy of the Government is the primary cause of it all.* I have no voice or power to remove the cause....."

Sir Agha Khan is another "moderate and sane" man. Reuter wires: —

The Aga Khan declares that the Indian point of view, official or otherwise, appears to be almost entirely disregarded in the settlement of the Imperial policy in the East. The Home Government's Imperial policy is partly responsible for the alarming political situation in India. The success of the Reforms Scheme is jeopardised. The Esher Committee seems to contemplate some sort of active British hegemony in the Middle East with the Indian rather than the British army as its sword and buckler. While he heartily agrees with many technical recommendations of the Committee, the Aga Khan most profoundly disagrees with the suggestion that the Indian Army should henceforth be scattered about and used outside India at the bidding of the Imperial general staff in pursuit of objects in connection with which India will never be consulted.

"It is" he says, "a wrong and risky policy and makes the Indian army a possible danger to the Empire instead of a bastion of strength. The carrying out of the principles underlying the Esher Report would mean that India would remain a dependency for ever."

He concludes by uttering a warning that high taxation in India for the army to be chiefly used elsewhere in the manner suggested by the Committee implies a policy which may eventually be disastrous to British relations with India.

Thus speaks the *Leader* of Allahabad, the recognised oracle and monopolist of "Moderate and sane" opinion in this country: —

"If the Government cannot do anything to improve the situation it can at least avoid doing things which would aggravate it. Mr. Gandhi's movement is only symptomatic and the wide support which the idea of non-co-operation has obtained is only evidence of the extent to which Government has forfeited public confidence."

We, thus, see that "moderate" and "sane" citizens declare themselves powerless to check the movement which they regard pernicious unless the Government changes its policy and strengthens the hands of "moderate" and "sane" politicians. Of that change there are, unhappily, no signs. The people at large have lost confidence in the bureaucracy and have, in their despair, sought refuge under the banner of non-co-operation. No moderate leader, however sturdy his personal optimism, can effectually plead with his people for co-operation with British officialdom, unless he can point to some measures of the administration indicative of change of heart or an altered angle of vision. Are the Lovat and Esher Reports, one of which practically recommends that all the higher medical, sanitary and research posts should be ear-marked for the British Race and the other does not hold out any prospect of the early Indianisation of the *personnel* of the Army Staff, calculated to reassure the public mind? Will the appointment of Sirdar Sundar Singh Majithia, one of the most reactionary, the most intensely unpopular and the least competent Sikh favourites of the bureaucracy, whose knowledge of politics and economics is not very high, as the first Indian Executive Councillor of the Punjab under the Reform Act convince those who have lost faith that the Reforms will be worked with a view to the training of the best talent in constructive statesmanship?

If, then, Government policy does not change, "moderate and sane" citizens are powerless to check the new movement. What is, then, the Government to do? It will have to choose between repression and acceptance of the people's demands If it resorts to repression, the movement will gather fresh force and bring "sane and moderate" citizens to the fold of the non-co-operator. Even if the demands of the people are met only substantially and not *enbloc*, the movement will lose all momentum and come to an abrupt end—without the intervention of "moderate and sane" citizens Will the Government then kill this movement "fraught with mischievous potentialities" by making it unnecessary or will it give it a perpetual lease by trying to suppress it? Our reading of the situation is that Lord Chelmsford will not

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resort to a decisive policy of repression. He will follow an indecisive policy—forbearance as a rule and repression at intervals, patience with very popular leaders and prosecution of rising politicians of this school. He is not likely to leave the legacy of a settled plan of action to the next Viceroy.

The reactionary element in the Viceroy's Executive Council will, no doubt, egg him on to follow a policy of undiluted repression, but the Indian element will, we have every reason to believe, act as counterpoise The destiny of India is now bound up with the non-co-operation movement and the fate of that movement will be decided by the incoming Viceroy. It is the genuine desire of all non-co-operators that the movement may be rendered unnecessary by the attainment of full Swarajya by the Indians.

COLONEL AND MRS WEDGWOOD.

Colonel and Mrs Wedgwood are now touring in the Punjab. Colonel Wedgwood being a British Nationalist and not a British Humanist is naturally opposed to the non-co-operation movement. His argument, as frankly stated by him at Lahore, is that the British Empire would lose in dignity if India ceased to form part of it. A Britisher looks at things from the British standpoint, an Indian from the Indian standpoint and a humanist from the humanistic standpoint. The Indian as also the humanistic stand point in this case is that India will remain an integral part of the British Empire if possible and attain independence by peaceful means if necessary. At Bombay he is reported to have said that if, in the event of England fixing the date on which self-government would be granted to India, the Nationalists and the Moderates did not unite and co-operate with the bureaucracy, the Labour party would wash its hands of the struggle. The present is the age of self-determination and all the world forces are moving in that direction. If we fail to attain self-government now, it is not probable we shall obtain it easily after the lapse of a decade or so. We have had enough of Proclamations, Declarations and Pledges. What we now want is Swarajya. India has been longer under British Rule than Egypt. If Egypt has acquired the fitness for self-rule in so short a time, why are we asked to wait? We are not a peculiarly dull race. Then if we are unfit, our trainers must be at fault. The desire, therefore, to be freed at once from the control of teachers whose past record is so disappointing, is natural and must not be resisted. If, on the contrary, our teachers have done their duty conscientiously, Swarajya is overdue and must be restored at once. At all events, no case can be made out for delay. We are grateful to Colonel Wedgwood for his interest in India but let him not labour under the hallucination that India looks up to the Labour Party for the attainment of her birthright. Organised labour, when in power, is just as selfish as organised capital It is organised labour that desires to exclude the Japanese from California and has created international complications. White labour has made a dead set against our compatriots in Australia When Indian industries grow and develop and demand for British goods is substantially reduced in India, the labour party in England will, ostensibly in the name of efficiency but really in the interests of the industrial exploitation of India by British capital and British labour, try to force upon India hours of work and conditions of employment unsuited to our climate and inconsistent with the total working capacity of our workers. The Labour Party has been organised to fight capital in England in the interests of Labour, not to obtain self-rule for India. India will obtain self-rule by dint of the earnest efforts of her own sons and daughters, she will not accept it as a favour from any section of her rulers even if the exercise of this species of altruism were within the range of practical politics which it is not—for what is easily got is lost without compunction We shall be able to retain only what we have earned by the sweat of our brow. Such is the immutable law of nature. If Mr. Wedgwood is an emissary from the cabinet or Mr Montagu, let him take this message from self-conscious and self-reliant India to the British Government that India regards self-government as her birth right so far wrongfully withheld from her and nothing short of the attainment of full

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self-government at once will satisfy her. She can be happy and contented only if she has the full rights of a sister nation in the comity of nations which constitute the British commonwealth. She is in no mood to be satisfied with anything less. If England refuses to give back her own to India, India will struggle ceaselessly and in dead earnest—though peacefully and without violence—and adopt all peaceful devices which come under the programme of progressive non-violent non-co-operation.

MAYOR MACSWANY'S DEATH.

The Mayar of Cork is dead. His body lay in prison for over two months, but his soul was never fettered, for it refused to bourden itself with the load of guilt and to accept the penalty of crime not committed. The salvation of subject peoples lies through guiltless suffering. A nation that can produce martyrs cannot for long be kept in bondage. The freedom of Ireland is at hand. We send cordial fraternal messages across the seas to our Irish brethren and send up a prayer to the Most High that He will in His Wisdom and Mercy end the sufferings of a nation that has freed its soul and is struggling to obtain physical emancipation. The soul having marched forward, the body cannot linger behind.

SRIJUTA ARAVINDO GHOSH AND NON-CO-OPERATION.

We take the following from the *Janambhumi* of Masulipatam.

The following is a summary of his views. We have good authority for publishing them :—

He is in complete accord with the movement as inaugurated by the Mahatma except in the matter of withdrawal of students from schools until adequate provision is made for their education on national lines. The lawyers should immediately suspend practice and try to establish arbitration courts. The absence of courts should be no excuse for postponing suspension.

The letter referred to by Sir A. Chowdhuri and others is one written by him in 1910 when he was expecting deportation every moment. Even in that he expressed that the Reforms should be accepted only if complete control of Education was placed in the hands of the people

The reasons for his refusal to accept presidentship of the Congress are both private and public. He is performing yoga and he cannot leave it until his object is achieved which will be before the next 18 months.

Personally he does not accept the Congress creed and is not going to accept it unless it be by a mandate of the Congress. He will then accept it even against his conscience. In the matter of N. C. O. the decision of the Congress is mandatory and every one under its fold should follow it even if it goes against his own conscience. Individual will should be subjected to the united voice of the nation. He expressed his wholehearted sympathy with the Mahatma in the amendment of article 1 of the Congress constitution and pointed out that full responsible self-government, completely independent of British control, is his goal and he will strive towards its attainment.

He emphasises the importance of organisation. Every district, Taluq and village must be organised and the boy scout movement must be worked up. He is for cottage industries and condemns European industries and European industrialism.

He has unbounded faith in the success of the N. C. O. M. and enthusiastically claims that if well organised it will shake the Empire to the very foundations and will make Government almost impossible.

He does not wish that his views should be published because he is not coming out to conduct the movement in person. If we therefore do violence to his feeling, it is only to render justice to his views—after what his Calcutta friends have done.

AN AMERICAN ESTIMATE OF THE VERSAILLES PEACE TREATY.

After a journey through England, France and Italy, Mr Otto H. Kahn, the famous New York banker has formed the following not very flattering estimate of European peace-making

"Bartering and compromising, sowing seeds of dissension among one another and of discord throughout the world, they have set up dispositions which resulted in leaving the conditions of existence completely out of joint in Europe east of the Rhine. . . . Solemnly proclaiming the principle of 'self-determination,' they have granted or withheld it, according to their discretion. . . . They have mishandled the fine and universally acclaimed conception of an association of nations to maintain and strengthen international law and preserve peace. . . . Instead of peace and settlements," he concludes, "they have wrought dispeace and unsettlement."

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THE GURUKULA SAMACHAR.

(BY PROFESSOR NAND LAL M.A.)

Motto I.—By force of *Brahmacharya* alone have sages conquered death—*The Veda.*

Motto II.—The welfare of society and the justice of the arrangements are, at bottom, dependent on the character of its members .....There is no political alchemy by which you can get golden conduct out of leaden instincts—*Herber Spencer.*

THE WEATHER.

Winter is fast approaching The verdure that greeted the vision at every turn but recently is disappearing. The leaves are beginning to grow bald. The river just in our front was so mighty, grand and impetuous but a month ago. It has shrunken to the size of a small stream fordable at most points. Mornings and evenings are distinctly cold and it is pleasant to bask in the sun even at midday. The characteristic bleakness of winter has begun to set in. The mountains are gradually resuming a dry bald and rocky look. Water tastes extremely delicious and refreshing.

THE STAFF.

Mr. Shiv Ram Iyyer M A., who was sometime a sub-Editor of The *Hindu* has been appointed Senior Professor of Economics. Pandit Indra Chandra Vidya Vachaspati, who is working as Assistant Governor and Senior Professor of Arya Sidhanta, needs no introduction at our hands The influence of his keen intellect and practical sense is being conspicuously felt in the improved management of every department. Swami Shadhanand cannot attend to his professorial duties because he constantly has clamant calls on his time. It is a matter for congratulation that, if possible, an equally competent man has consented to work as Professor of Arya Sidhanta. The chair of Arya Sidhanta has always been occupied by the ablest man and it may confidently be asserted that the tradition has been fully maintained by this new appointment. Pundit Vagish Vidyalankar has been made Professor of Sanskrit Literature, and a new Pundit has been appointed to teach Sanskrit Literature to the School classes.

SWAMI SHRADHANAND.

Swami Shradhanand left Hardwar for Calcutta on the evening of the 22nd October. After a short stay at Calcutta, he proceeds to Burma where he will carry on the propaganda work of the Gurukula for about a month and then he will return to Gurukula Kangri. The Swami is living the true life of a Sanyasi. Without any selfish interests; beneficence philanthropy and patriotism are the keynotes of his life and activity. The Sanyas Ashrama has deplorably deteriorated now-a-days; but it can be materially ameliorated if the so-called sanyasis can be persuaded to cast off their lethagy and to take our Swamiji for a model.

People regard it as a glorious privilege and priceless boon to have the saintly Swamiji in their midst for sometime and he is constantly receiving pressing invitations from various places, many of which he is obliged to refuse. May he live long to continue his matchless services to the cause of the Arya Samaj and the mother country!

THE NEW SESSION.

The winter session has commenced. Of course this is the session in which the major portion of the year's work is done. The teaching work has been resumed in right earnest. The students recuperated their health and energy during the vacation, and it is to be hoped that they will throw themselves into the performances of the new session's work with fresh zeal and an undeviating steadiness of purpose. Some useful changes have been introduced into

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the curriculum. For instance, the Vedanta and Nyaya Darshanas which formed alternative courses till the end of the last session, have been combined into one compulsory course.

THE DUSEHRA FESTIVAL.

Conformably to the traditions of the Gurukula the Dusehra was celebrated with great enthusiasm on five consecutive days *i.e.*, from the 18th to the 22nd October, both days inclusive. The Gurukula was a scene of uninterrupted but healthy festivity during the five days. Cricket, football hockey and Kabaddy matches were played. It did one good to behold the agility, the incredible swiftness and the elasticity displayed by the Brahmacharis. The sight of their broad shoulders and well built muscular bodies sent thrills of ecstacy to the hearts of the old and pangs of envy to those of the young among the spectators. The buoyancy and hilarity of the Brahmacharis were catching and the stiff-jointed members of the staff were galvinized into youthful activity. Their old apathetic hearts caught the prevailing fire of enthusiasm and they challenged the students to play football, cricket and tug of war matches with them. The matches between the staff and the students were highly interesting and diverting. The matches between the College and School teams were characterized by the keenest contest and afforded a great amusement to the spectators.

This year's celebrations were marked by a peculiar heartiness, zeal and earnestness. Of course the reason was the inspiring presence of our revered Guru, Swami Shradhanand. The conciousness of his presence lent a peculiar animation and liveliness to the hearts of Brahmacharies, Professors and all present. On the morning of the 22nd, a meeting was held in the College Boarding House under the presidency of Swamiji. The Brahmacharis made short speeches touching the various aspects of Rama's Life. They were followed by Dr. Sukh Deva who made a very interesting and original short speech. Then Pundit Indra Chandra Vidya Vachaspati delivered a beautiful pregnant speech couched in the most appropriate words. He brought home to the audience that Rama's character was a due mixture of self-assertion and self-abnegation and that being a true national hero he was a fit model after which we could mould our characters. The meeting was wound up with Swamiji's speech which was delightfully fresh and original. The substance of the speech is very briefly as follows—Rama was something more than a National hero. He was an international hero. He commands the reverence of Hindus as well as non-Hindus. His character was a happy combination of all the qualities commended by the Vedas. In the end the president made a pathetic appeal to the Brahmacharis exhorting them to imitate Rama and to try to become like Rama. At about eleven A.M. on the same day there was a Sehbhoj *i.e.*, the students, professors and other members of the Gurukula staff dined together in the Bhandar.

THE GOSHALA.

The problem of milk which threatened to become very serious has been solved efficiently. Goshala has been improved. The daily yield of milk is about 3 maunds, so that the Gurukula can afford to be self-sufficient so far as milk is concerned.

THE HOSPITAL.

The hospital is appreciably improving under the wise direction and control of Dr. Sukh Deva. Dr. Amarshi Lal Sub-Assistant Surgeon, a retired Government servant, has given his services to the Gurukula free. He will act as a professor of medicine for the benefit of the students who read Vaidyak. The teaching of this subject bids fair to become very efficient, there being two experienced doctors and a competent Vaidya on our staff at present.

THE PROFESSORS' QUARTERS.

The Professors' quarters which had been burnt down by a devastating conflagration last year have been re-erected. To preclude the possibility of the recurrence of similar unfortunate accidents, thatched roofs have been avoided; and beams and rafters have been used instead. The quadrangle has resumed its former imposing look.

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(२) पं० चन्द्रमणि विद्यालंकार

(३) पं० देवराज सिद्धान्तालंकार

(४) पं० इन्द्र विद्यावाचस्पति वार्षिक मूल्य ३) रखा गया है ।

आशा है कि पत्र का प्रथम अङ्क आगामी जनवरी में निकल आयेगा ।

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